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INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

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SEPTEMBER, 1930

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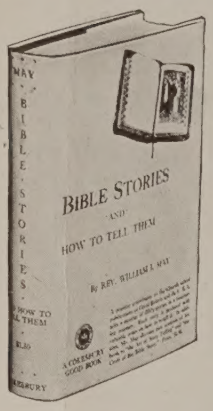

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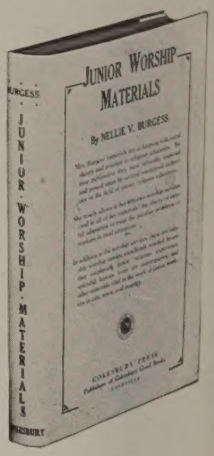

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HUGH S. MAGILL, *General Secretary*

September, 1930 **Vol. VI. No. 11**

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Editorial

The Toronto Convention

THE convention is over, as far as the physical presence of some four thousand delegates in Toronto is concerned. The convention has just begun, as far as its constant and growing impetus to the cause of Christian education in the continent is concerned. At least so it is hoped.

* * *

Conventions are a study in themselves. Some day some bright young student will write a doctor's thesis on "The Psychological Reactions of the Convention-goer." The conclave of people around the Tower of Babel was probably one of the earliest; the meeting of six thousand husky business men of a modern service club, carrying the name of a well-known wild animal, and dedicated to levelling "all artificial barriers of race, creed, moth-eaten tradition, and color," is one of the latest. Many important world movements have been launched into the public eye and have been sustained for many years by conventions. The kind, variety, and number of conventions has increased enormously in recent years.

The Sunday school movement had a period of what was called "the convention system." A large feature, and in many cases, the only feature of county associations was holding an annual convention. To launch Sunday school work throughout the country the convention was an accepted and ready agency of promotion. Officers were chosen often for their ability in setting up and operating a successful gathering of this sort. Their appeal was popular, far-reaching, and of untold value.

* * *

The earlier conventions were distinctly evangelistic. In fact, many times they were the means by which the current emphasis of the church upon revival campaigns was carried over into the rapidly growing Sunday school movement in the churches. The early Sunday school leaders, Vincent, Cook, Lawrance, and others, were warm personal friends of and spiritually akin with the leading evangelists of the day, Moody, Alexander, and others. The convention of those days differed radically from the average convention of today. At first there were no separate departmental sessions at all; there were no special skills or problems to consider; and no specific age-group needs of life had to be considered; one mass program met the needs of all those who attended. The convention had an enormous motivating and popularizing power; it was the spear-head of a crusade, and as such rendered a significant service in laying the early foundations of the present-day enterprise.

* * *

The seeds of change, however, were early planted in the movement itself; when it began to promote programs, to develop departmental work, and to have reports of this work presented at conventions, a new element entered that was destined to crowd the emotional and revival emphasis largely out of the picture. Psychology began to be heard; methods were considered; programs evolved; the child was studied; lesson materials took on new and sometimes bewildering forms; teacher training courses were evolved and promoted; and so the conventions changed. We are not now saying whether this is a good thing or not; neither do we admit that there is no strong evangelistic note in modern religious education; we are emphasizing a fact that marks the present situation. That fact, we believe, has much to do with the change in the popular Sunday school convention. It has become more an enlarged and intensive school of principles and methods than an emotional crusade.

Along with this change there has come about a general decline in the attendance at Sunday school conventions, during, let us say, the last ten years. This has been particularly true of state, provincial, and county conventions. The decline has not been uniform; in a few states, and in some counties, it holds close to the level of former years; but in no case does it exceed the past and on the average the attendance has declined. This does not mean that there is not now more Sunday school work being done. There is. But it expresses itself in many ways other than convention attendance and promotion.

* * *

In the midst of this stimulating situation, the International Convention for 1930 was planned and carried through on the basis of the plan described in one of the articles of this issue. It was expected to do many of the things in motivating life that any large gathering does, and in addition to *focus the minds and energies of leaders and workers all over the continent upon achieving together certain commonly accepted goals in a program of constructive advance for the next four years.* What these are is set forth in full elsewhere in this number.

* * *

The convention launched, we believe, a very far-sighted and constructive program. It will be a challenge to the many agencies in religious education throughout the continent in the four years to follow. It will set before all the committees and other groups that build programs the challenge of its program goals—the meaning of a Christian program; the needs of growing persons; world brotherhood; a Christian society—and these will become living realities as we all work together in achieving them in the years to come. It will set forth the popular challenge of its four-year promotion program: strengthening the forces; training the leadership; enlarging the enrolment; expanding and enriching the program. These will run deep and reach far as all work them out together.

* * *

Much will depend upon the plans that are yet to be made for projecting these goals and emphases out into the constituency. To do so will be no easy task. It cannot be done at once. It will test the sincerity of the professed loyalty of workers everywhere to a *cause* as something

greater than personal or organizational interests. It will strain to the limit all that there is of statesmanship and constructive vision in the church's many-sided educational enterprise. It will be a movement that will gather its momentum somewhat slowly and increase it with the passing of time, rather than the reverse. It will be the means of what will seem like unusual accomplishment during the next four years, but accomplishment that at the end of that time will look like merely a rehearsal for the still greater enterprises yet to be done together. In fact it may well be that it will take four years of working together on such enterprises as these to show us what a large job religious educators have on their hands, how jauntily we have played with it thus far, and what we really could do by facing it genuinely *together*.

Are Religious Educators Religious?

SAID a certain critic of present-day religious education, "It seems that religious educators know how to teach *anything*, but they do not have *anything* to teach." The implication of this accusation is that in their effort to develop a technique religious educators have become sterile so far as a message is concerned.

This accusation is by no means unique or new. Again and again has been heard the cry that in the effort for method the message has been lost.

That there has at times been an over emphasis on method no religious educator would deny. It is not true, however, that there is a necessary cleavage between the two. The present curriculum theory insists that method and material may not be separated, but that they are parts of a single unitary process.

It is more difficult to teach religion today than it was in the past. Religious education was once a matter of teaching and interpreting certain text materials. It is today nothing short of the religious interpretation of life. When life is thought of in constant process of *becoming*, then it is clear that each generation must make a creative contribution to Christian living. Source materials must be freely used in guiding and encouraging the life process, but no teacher can depend wholly on sources for the answer to all life questions.

Religious teaching will probably be no more religious than the religious teachers. The present-day Sunday school operates on the basis of using the lay men and women of the church as teachers. While tremendous emphasis is laid on the adequate preparation of such workers, it is not to be expected that such preparation shall be equal to that of professional religious leaders. It is not to be wondered at that many teachers, when they come face to face with the life questions which are involved in guiding growing persons into fruitful Christian living, are not ready to adventure into fresh interpretation of life, but fall back on the safer textual materials, and the traditional moralities. If we would make religious education more religious, we must make our teachers of religion more religious.

The question is somewhat different when we come to the professional religious educator. One of the accusations which has been brought against professionals is that while they are trained in technique, they are not prepared to interpret the content of religion. That there are some religious educators for whom this criticism is justified is just as true as it is true that some who profess to be religious educators have no training in educational technique. However, for anyone to make the sweeping generalization that all religious educators are deficient in religious training, consciousness, and experience, brands the critic as one who does not carefully consider the facts with which he is dealing. It is increasingly becoming the practice in our better universities and theological seminaries to require those who propose to enter religious education as a profession to undergo all the training of prospective pastors, and in addition to this the training which is expected of prospective leaders in the field of education.

Just as a teacher of social science is expected to know not only the technique of teaching social science, but also the content of social science, so the religious educator must be expected to know not only the technique of teaching religion but also the content of religion. It is not to be expected however—unless he be a super-genius—that he be an outstanding prophet in all fields. It is too much to expect him to be a competent educator and at the same time an outstanding biblical scholar, and an outstanding interpreter of the ethical and social teachings of Jesus. If he is wise he goes to the experts in these realms for the content of his teaching. It is expected of him, however, that he know what the leading thinkers are thinking and saying, and that in his personal religion he be committed to a viewpoint which is soundly Christian.

Religious educators no doubt share the failings which are common to any profession. Among them is the failure to keep fresh, alive, and venturesome in their religious approach. It is well for them to be reminded again and again that religious education will be no more religious than religious educators, and that unless religious education is *religious* it will not be embraced by the church as a fundamental approach to its work.

On Spending a Dollar Bill

OCCASIONALLY we are fortunate enough to possess a dollar bill, and less frequently we meditate regarding the dollar bill which has so fortunately fallen into our hands. During one of these meditations certain ideas regarding the significance of a dollar bill and the proper attitude toward it occurred to us.

It is said that a dollar bill is concentrated labor. It has no value apart from the fact that it will purchase a portion of human labor. With it we may decide to purchase a necktie, but the value of a necktie is due largely to the fact that human labor was put into its manufacture. We may use the bill to purchase a dinner. It cost human labor to bring the food to the restaurant or hotel, and then to prepare and serve it. It is easy for one's mind to carry this thought to its logical conclusion and recognize that a dollar bill not only represents human labor, but that it represents a portion of human life. The dollar bill which we possess is valued by us because with it we can purchase a bit of human life which has gone into preparing the particular commodity which we wish to purchase.

In view of this thought there are three specific questions which we think we should ask ourselves regarding each dollar bill which we may be so fortunate as to possess.

The first is, did this dollar bill cost some one too dearly? If we received this dollar bill as profit on an investment, did that profit result in a loss to someone else? Did it result from the manufacture of some article in a great factory

n the preparation of which men and women are giving an unjust share of their lives for a meager return? Did it ome to us out of the sacrifice of people who are giving to he enterprise from which we receive our weekly or nonthly checks, and was that sacrifice too costly?

The second question is this: Did we give full value in eturn for this dollar bill? Some people get their dollar ills at much lower cost than do others, which leads us to aise the question, shall we measure what we give for our noney in terms of what we consider to be our value to he world, or in terms of the percentage of our ability vhich we have used? Every person must answer the ques- ion for himself, do I really earn more than the person vho gets half that which I receive? If some of us face ourselves squarely with this question, and think about t conscientiously, it must certainly cause us no little con- ern.

There is a third question we think we should ask our- elves whenever we are about to spend a dollar bill. Will hat which we purchase with our dollar bill help us to make his world a better place in which to live? Some people vould answer the question by saying that we should never pend our money for anything beyond the barest necessi- ies of life, if we are really Christian. But that term, "bar- st necessities," will have different meanings to different eople. We feel that to own a necktie is a good thing. To o about our daily tasks without neckties would detract rom our ability to do our work. We would be unfavor- bly conspicuous. Again, for some people, it is needful o possess fur overcoats and automobiles. Nevertheless, ach one ought honestly ask himself if the money which ie is using to make his purchases is helping him to the ullest possible extent to make this world a better place in vhich to live.

These questions we think may well be considered by hose who are responsible for the religious education of hildren and young people, for fortunately or unfortu- nately, children and young people do accept the ideas, deals, and practices of their elders.

Our Cover Page

ON THE front cover of the Journal this month is a picture of the Robert Raikes Statue as it stands in Queens Park, Toronto, in a very fine setting on the grounds of the Parliament buildings. The statue is bronze, of heroic size, on a granite base, and is a replica of the Robert Raikes statue erected in Victoria Gardens on the Thames Embankment, London, in 1880. The statue is the gift of Mr. J. L. Kraft, presented on behalf of the International Council. The base was furnished by the city of Toronto. The inscription on the granite base is as follows:

UNVEILED AT THE
QUADRENNIAL CONVENTION OF THE
INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
JUNE 28, 1930
COMMEMORATING THE SESQUI-CENTENNIAL
OF THE FOUNDING OF THE SUNDAY SCHOOL BY
ROBERT RAIKES
GLOUCESTER, ENGLAND, 1780

"GO . . . TEACH"

The unveiling ceremony was attended by many thousands of people. The dedicatory prayer was offered by Dr. W. C. Poole, of London, representing the National Sunday School Union of England. The principal address was delivered by Dr. Robert M. Hopkins, Chairman of the Executive Committee of the International Council. The statue was draped in the flags of the United States and Canada, which were drawn aside by a girl from Halifax, Nova Scotia, representing the oldest Sunday school in Canada, and a boy from Savannah, Georgia, representing the oldest Sunday school in the United States. The Mayor of Toronto accepted the statue on behalf of the city, and brief addresses were delivered by Mr. J. L. Kraft, donor, and by Mr. Campbell Raikes of Ontario, a great-great-grand-nephew of Robert Raikes. The erection and unveiling of this statue was an event of historic importance and one of the most impressive features of the International Convention.

A PORTION OF THE PUBLISHERS' EXHIBIT, TORONTO CONVENTION

Teacher's Pet

By Bernard C. Clausen*

TIME for school! In millions of homes, breakfast will be hurried. Clean dresses will primp out becomingly from little girls' waists. Clean blouses will cover little boys' shoulders. Necks and ears will be scrubbed. Money for pencils and pads will be sought. And Young America will start school.

Time for school! In hundreds of classrooms, someone will be whispering and bowing with scorn toward "teacher's pet." Somebody brought the teacher flowers, took care of the blackboard erasers, cleaned her pen—or something of the kind. Now some teachers' pets are born that way, some achieve their distinction, and others have the title unfairly thrust upon them. But always and everywhere, the teacher's pet receives and deserves the scorn of the class.

You see, there are really two theories of success in education. Early in the process, you select your theory and act accordingly.

Some scholars say: "Here is work to be done. We must master these lessons. We must struggle with this home-work. We must look up these references, draw these maps, figure out these examples. We must discipline our minds with the difficulties. At the end, we shall have what we want—real, masterful, steady, trained personalities. The marks that we get count for little. Even the diploma is not overly important. What we want is the inner improvement of education."

But some students say: "We want to get through with this process as easily as possible. Sooner or later we want to have someone certify that we are educated. To get this result, almost any kind of scheming is justified. Bring flowers, if they will bring you the favor of the teacher. Fawn and flatter. Marks are the real items. And at the end, the real diploma is absolutely essential. We must find some way of 'getting by' with it."

Now the second is the philosophy of the teacher's pet. I do not wonder that we hate it and scorn it. It is the most dishonest point of view in the world. But I want you to hate it in yourselves!

Take one look at college. Thousands of young men and women have flocked into the strange cities to enter educational institutions this year. The prayers and hopes and sacrifices and dreams of their homes center in them. Yet the real result depends upon the choice which they are making during these first days.

Some of them are saying: "Here is learning to be mastered. My instructors are ready to be my friends and to help me. I'll do an honest job, ask honest questions, confess honest failures. I will keep my mind and soul and body in the best possible shape for my program. I realize something of the cost of college, even in money, to me and to my family and to my school. But I realize even more the cost of college in years to me. I will use these years to make myself a better mind for better uses."

But some of them are saying: "Here is a game to be played. My instructors are pitted against me. I must fool them as much as I can. I must do nothing that I do not have to do. I must conceal my defects, bluff my recitations, cheat on examinations, copy papers, and play the leech upon real students. I'll pay as little effort as possible for the necessary marks and degrees."

Of course we hate that spirit when we see it exposed in others. But I want you to hate it when you see it lurking in yourselves!

It graduates from college, and enters business. When they dragged a stowaway out of a trans-Atlantic plane last year and told him that he had caused the failure of the flight, he grinned and said, "I wanted to be like Lindbergh; now I've succeeded!"

Lindbergh had trained his mind and body through the years. Lindbergh had studied mechanics and air currents and navigation. Lindbergh had helped to build his plane, had tested every wire, had planned every detail, and at last had made his great achievement. But this poor dribbling fool had the brazenness to claim that he could be "like Lindbergh" by hiding in somebody else's plane and taking a ride at the expense of others' success.

Yet you cannot blame him too much when you remember how many thousands of people in America are thinking just as unreasonably as he did. "Jones made some money last week!" Did he, really? There was a time when that statement might have meant something. In the good old days, men really *made money* by producing with great effort and carefully directed skill, things which served other men, and so brought their price. But when people boast that they make money nowadays, they mean that they have been playing the market, that they caught a whispered tip, or read a suggestion on a "dope" sheet, or took some coded advice which promised to get them rich quick.

With all this, there is so little of that old-fashioned desire to produce goods and services which our fellow-men can use, and to spend only what we really make with the sweat of our brows.

We are playing a game of chance with a funny old school teacher called Lady Luck, and we hope by hook or crook to be "teachers' pets." You hate that in others, I want you to hate it in yourselves!

It graduates from business, and enters religion. Religion used to be a discipline. The very word itself indicates a plan of controlled and ordered spiritual development. But religion now for thousands of people has degenerated into a disgusting, wheedling, flattering of God. Most people

(*Continued on page 45*)

*Pastor, First Baptist Church, Syracuse, New York.

The Church as the School of Christ

By Ernest Bourner Allen*

THERE are still many people in our churches who are asking the question, "What is religious education?" Perhaps forty-five percent of all the churches in all denominations have less than one hundred members each. Unless the pastor is well informed, the people in these churches do not know what the modern religious education movement is about. Even in the larger churches there are many who inquire in somewhat abrupt fashion, "Just what do you mean by religious education?" There is an uneasy feeling, verging toward suspicion, that present methods are less reliable and religious than the simpler ways of a generation ago. It is not easy to put the "new wine into old bottles." And among others also, the modern movement is little known. A day, or a week, or a month, therefore, may very profitably be given for the entire church to consider the purpose and method of religious education today.

By religious education we mean, in brief, *the growing of Christian character.*

You may expand this briefly-stated purpose to include those seven major objectives which the International Council has itemized so helpfully. But what they mean, in substance, is *the growing of Christian character.* The objective of religious education is exactly the same as the objective of the church itself. Bear in mind also that it includes the *adult,* as well as our children and young people. There is a tidal movement in secular education today for the continuous education of the adult. Our universities and colleges are calling their graduates to continue their education after they leave college. They are trying to take away the stigma implied in the following witticism: "What is an adult? An adult is an individual who has stopped growing at both ends and has begun to grow at the middle!" The adults in our churches need the continuous training which religious education can give, as much as they need regular instruction in current events and discoveries.

There appear to be three needs in the local church with reference to religious education. First, there is need for *cooperation.* The pastor and all the people, not simply those interested in the Sunday school, need to be drawn together for this central task of the church. United they may succeed in this task; divided they will certainly fail. Cooperation may be secured through an open understanding of the goal. Any genuine diagnosis of the task before the church will surely lead to a more adequate prescription for meeting its needs. This can be accomplished through the pastor's public message, the understanding and very essential partnership of the home in the task, and the development of local leadership for the service.

The church will probably discover that it must develop a closer *coordination* of all the agencies and individuals responsible for religious training. Primary in this will be the Christian home. I am convinced that no organization or agency can assume the responsibility or duplicate the opportunity which the home possesses for the training of Christian character. The best that the church can do is to encourage, supplement, and direct the work done by the home. In many cases the home will throw the entire task upon the church. But the work will not be so well done, no matter how faithful the church may be, as when the home is true to its responsibility. There should be the closest understanding and partnership between the home and the church. There are many parents who work hard in the parent-teacher association of the public school who never give a bit of cooperation to the work of the church school. In many communities there must also be cooperation with the week-day school of religious education. There will be involved the study of the child, the examination of curricula, the relating of each department in the school to every other department, particularly the lower to the higher, or, one might say, the younger to the older groups. The pastor's preaching, the midweek program, the teachers' conferences, the church parents' and teachers' meetings, and all other agencies should coordinate their programs for the task.

There must also be an increasing and enlightened *concentration* upon the task of religious education. If the church can see its program along this line as a unit; *if it can conceive of Jesus as being still the great teacher and his church the school for every life, young and old, in the development of Christian character;* if the great message and ideas of Jesus can be introduced to the children, developed in the minds of youth, and amplified and strengthened in the adult membership—then the church as a unit, *the church as the school of Christ,* will be able to carry out its great program and fulfill its opportunity. Great preaching, noble music, and stately buildings, or even directors of religious education galore, can never be an adequate substitute for the actual religious education of the church's constituency.

So let the minister preach at least once a year on the thrilling and joyous task of Christian education. Let him keep in mind the principles hereintofore stated and bring them clearly to the consciousness of his members. Together, let pastor and people, home and church, follow the great strategy of the Kingdom in the development of Christian character, thereby insuring the extension of the Kingdom. They will not forget what Horace Bushnell wrote concerning "Christian Nurture" more than two generations ago, when he affirmed "the outpopulating power of the Christian stock." If true to its sources, it will be a better stock, longer-

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*Pastor, Pilgrim Congregational Church, Oak Park, Illinois.

Facing Up

By Mary Alice Jones

PRESIDENT HOOVER, in his Child Health Day Proclamation in May of this year, says, "Whereas while applied science and invention have given us world leadership in mechanical processes, we shall fall short of our highest aspirations if we fail to practice all that science can give us in the service of our fundamental asset—our children." In varied phraseology, but with the same meaning, practically every book in the field of education which has come out in recent years has said in substance, "The most important duty of any generation is the education of its youth, and there is no obligation which compares with it in significance."

Is the country taking these pronouncements seriously? There is evidence on all hands that it is. Though the sums expended in the interests of children and youth are yet far below what they must be, nevertheless, they are rapidly increasing, and amount in the aggregate to a vast investment in the future.

But is the education being provided, symmetrical? Does it take account of all elements in the child's nature? Or does it concern itself primarily with physical fitness and knowledges and skills which are useful in "making a living?"

In the same proclamation quoted above, President Hoover enumerates among other rights of the child the right "to be surrounded with moral and spiritual inspiration."

In recent sessions of the Child Study Association, and in the annual meeting of the Congress of Parents and Teachers, special conferences have been held on spiritual emphasis. It seems, therefore, that in the realm of statesmanship and in the realm of general child nurture the importance of the spiritual element in education is recognized. But where does the primary responsibility lie to see that this element is provided? According to the fundamental law of our land, the church shares the responsibility for the nurture of the child. In the realm of spiritual nurture the state depends upon the church to complete the education which the child receives from agencies outside of his own home.

How is the church facing up to its task? An examination of the budgets of the local congregations is revealing. In many of them there is evidence of an earnest effort to make adequate provision for the education of children within its own membership and within the community at large. But in many others, and honesty compels the statement that these are in the majority, the items dealing with education are not in a proportion to the total budget which would lead us to think that the principle regarding the importance of the education of youth has been taken seriously by these organizations.

Here is one church with an annual budget of eighty thousand dollars. Half of its total budget we note is for interests outside of its own constituency. This is highly commendable. But what of the half that is for interests within its own constituency? Less than ten per cent is spent on a definitely educational program. The church school buys its own literature with money which the pupils bring, thus limiting the possibilities of allowing the pupils freedom in choosing the uses to which their gifts may be put. There is no teacher's library, no leader's training class, no through-the-week activities for the pupils, no supplies for working out projects. There is simply a traditional Sunday school session on Sunday morning with untrained leadership and inadequate equipment. The so-called director of religious education has so many other duties that he has no time to work out a real program for the church. He leads the quarterly workers' council meetings, supervises the young people's Sunday evening club, worries over vacancies in the teaching staff until he persuades someone to take a class, and lets it go at that.

If this church were taking seriously the principle that it has no duty that compares in importance with its nurture of childhood and youth would this situation obtain? How can it be possible that a church which has a fine choir, a famous preacher, an imposing list of names on its official board, a flourishing women's organization, a magnificent auditorium, and a completely equipped kitchen and dining room cannot have a worthwhile church school? The answer is evident: The church has never faced its responsibility for its own children. It is not hard-hearted—witness the large gifts for benevolences. It does not lack money—witness the auditorium. It does not lack intelligence—witness the close attention to the really great sermons of its minister. It does not lack zeal for the work of the church—witness the large program of the women's organization and the response of the men to the many calls made upon their time. What does it lack? A realization of the fact that nothing can save the church from failure in its high task if it does not win its own children.

When this fact is realized, when the principle of the supreme importance of the spiritual nurture of childhood and youth is accepted by the membership of the church, they will see to it that provision for an adequate program of religious education is made. It is ignorance rather than indifference that is hindering the development of such a program. The remedy for the lack of support which is at present evident in such a large number of churches is not to berate the official board or the women's organization or the minister or even the choir! Rather it is to get before the church membership the facts. When they once "catch the point" they will be generous.

Because the results of an educational program are not spectacular it is difficult to create quickly the same enthusiasm for this type of activity as may be aroused for more tangible enter-

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Whereas while applied science and invention have given us world leadership in mechanical processes, we shall fall short of our highest aspirations if we fail to practice all that science can give us in the service of our fundamental asset—our children.

—Herbert Hoover

The Forward Look

Of the International Convention of Religious Education

By FORREST L. KNAPP

IT IS ordinarily very difficult to interpret a convention of religious education in terms of its significance for the future. This task, however, is perhaps not quite so difficult as usual in the case of the International Convention of Religious Education, held in Toronto last June, because, as readers of the *Journal* well know, it was planned from the outset that the convention should issue in definite emphases or goals for the succeeding quadrennium. It was believed that there was a real need for gathering up the work of the past years, and, in the light of the objectives of religious education and of the needs which are not now being met, to project across the continent of North America and into the years immediately ahead, such definite and concrete challenges as would rally the forces of religious education to a more united and a more effective cooperation than has ever been known before. Whether or not the convention was a success in terms of its significance for the future remains to be determined, but at least it can be said that by the end of its closing session it had, on the whole, done what those responsible for it had hoped that it would do by that time.

There were six conferences for non-professional workers and six study groups for professional workers. Practically every one of the delegates who registered for any one of these conferences or groups first consulted with a convention leader who could provide needed counsel as to the particular conference or study group which would best meet his needs. As a consequence, there were only a few cases in which persons seemed to have made an unfortunate choice; and, moreover, it is to be noted that there was unusual regularity and consistency in the attendance of delegates upon sessions of the conference or study group which they had chosen. The old habit of wandering from one conference to another was very largely eliminated.

There were certain conspicuous factors in this convention which could not escape notice. The *first* was the number of highly qualified leaders who assumed responsibility throughout the week. There were approximately two hundred and fifty men and women whose names appeared in the "Who's Who" of the program. Very many of these were professional workers who took a full week from their busy schedules to share in the leadership of the convention. A *second* factor was the large number of professional workers in religious education who were among the delegates. This is evidence, in the first place, of the increasing number of professional workers in the field, and, in the second place, of the definite interest of this group of people in a convention of religious education which was planned not only for professional workers but also very definitely for lay workers, for whom it is commonly supposed that a more popular type of program is necessary. A *third* factor was the intense seriousness with which all of the delegates, lay and professional workers alike, shared in the work of the conferences and study groups, as well as in the general sessions. One indication of this was the fact that so many of the delegates expressed a desire for the conferences and study groups to continue throughout the afternoons as well as the forenoons in order that the process of group thinking and cooperative and creative work might have more time. This was not a reflection upon the general sessions, which were at all times well attended, but an evidence of the desire to do rather than just to listen.

Bishop Edwin D. Mouzon had been secured for the keynote address at the opening session, but shortly before the convention week he found it necessary to cancel his engagement. Very fortunately, Dr. Hugh S. Magill, General Secretary of the International Council, consented to make this address. As a result of previous planning which had been made by the Convention Committee and by the Educational Commission of the Council, Dr. Magill, in his address, recommended the formulation of certain specific emphases which might have promotion value for the work of religious education. Following this recommendation, Mr. Russell Colgate, President of the convention for the preceding four years and later elected to the same office for the succeeding quadrennium, appointed a Committee on Emphases, as follows: Luther A. Weigle, Chairman, Mary E. Skinner, Frank M. McKibben, Norman E. Richardson, H. W. Becker, W. D. Blair, William R. Hall, J. W. Shackford, H. I. Donnelly, H. Shelton Smith, J. Quinter Miller,

SECTION OF EDUCATIONAL EXHIBIT, TORONTO CONVENTION

W. T. Powell, and the members of the International Council staff. This committee included the general chairmen of the conferences and study groups.

The committee met during each afternoon of the convention in order to keep in touch with the progress being made in the conferences and study groups, and in order to be better able to sense the trends and high-lights of the whole convention. As this committee faced the task of formulating the emphases for the ensuing quadrennium, it had three sources of suggestions. The first included the pre-convention studies, which had been undertaken in various ways throughout the country and in the professional advisory sections of the International Council; the second was the work of the conferences and study groups during the week of the convention; and the third was the addresses at the general sessions by men with keen judgment and prophetic vision.

Toward the end of the week, Dr. Arlo A. Brown, President of Drew Theological Seminary, and Chairman of the Program Committee of the convention, began the formulation of his address for the closing session on Sunday afternoon. When, at that closing session, President Brown in his quiet dignity addressed the convention, that which he presented was his own in form of statement, but in content it was definitely the result of very extensive cooperative study in which thousands of people had a vital share. It would be desirable just here to present his whole address, but space will not permit. Therefore, only the most important sections are quoted for *Journal* readers.

Educational Emphases

As a few of the emphases which have emerged as the strong convictions of this convention, we offer the following with respect to educational content.

First, no emphasis stands out more clearly in our minds than the conviction that we must constantly strive to make our program of religious education more truly Christian. This involves putting Christ at the center as our ideal example and the source of our inspiration. We believe that under the guidance of his spirit, the Holy Spirit, young and old may become increasingly Christlike in their attitudes and in their habits of daily living. We seek to develop a generation which will have the virtues of the early Christians so effectively set forth by Dr. Tittle—the virtues of vision, courage, and love.

Our *second* major emphasis for the quadrennium is to make the needs of growing persons determinative of all our educational procedures. "I am come that they may have life and that they may have it abundantly," said Jesus. It is easy to allow tradition or prejudice or love of ease to determine what sort of materials and teaching methods shall be used. Our ideal is for all leaders in the educational program of the church to "save their lives by losing them," to be willing to modify any cherished plan for the sake of more effectiveness in the development of Christlike personalities. The teacher in this movement is an interpreter of the pupil's experience, a sharer of experience with the pupil, a guide. This principle applies to the teacher of little children as well as to the one who guides the adults.

Third, we pledge ourselves to do everything in our power to develop mutual understanding, good will, and a spirit of brotherhood on the part of all the racial groups around the world. We recognize that the best way to bring this about is to make our own home, church, and business life Christlike, then to work so that every aspect of our community, national, and international relationships shall express the ideals of service as exemplified by Jesus Christ.

Fourth, we pledge ourselves to be earnest, open-minded seekers for the truth as it relates to all the problems of life. We know that Jesus gave to the world eternal principles rather than specific rules for conduct, and that it is our task to study diligently how these principles should be worked out in the concrete situations of our day. In the world-wide movement to secure temperance, economic justice, better business ethics, and the wholesome use of leisure time, together with other great welfare movements, we pledge our tireless effort and loyal service.

Promotional Emphases

It is one thing to discover, create, and test educational procedures, materials, and methods; it is another thing to promote these. Truth is of little use until it is applied. Our conception of Jesus' way of living must be so effectively interpreted and promoted that others will accept it. No one in the Council is satisfied with his success in this regard. Statistics may tell only a small part of the truth but they tell enough to reveal the fact that neither the Council as a whole nor any of its constituent members has solved the problem of reaching effectively the local communities and the vast number of individuals in our territory. For this reason we pledge ourselves to emphasize a few features of our work especially during the next quadrennium. This does not mean that we will slacken interest in the many other important aspects of our work, but that we will try to focus the attention of our constituency upon a few lines of activity and attempt to secure concerted action in these particulars.

We recommend the following as special tasks for our program of promotion during the next quadrennium:

For the first year, beginning in September. A concerted effort to improve our instruments of promotion; to make known extensively the ideals and standards which have been developed and tested within the last few years, to improve the technique and materials used in local communities, and especially so to organize and supervise our field forces that we may make known our program to all the churches.

For the second year. A concerted effort to promote leadership training for all the departments of our work. Too often we try to take some forward step in the curriculum or in other fields when the teachers are utterly unprepared for such a step. Bringing the leaders up to the front, after a forward movement has been started, is a practice in which the forces of religious education too often make themselves ridiculous by refusing to learn the simplest lessons of everyday life. It must be evident to all that leaders in business, in government, in education, or in religion, must be prepared before the movement can advance. A year in which special attention will be given to preparing teachers and other leaders to use the new standards and materials is absolutely imperative.

This convention has brought forward with compelling force a recognition of the fact that no church can have an adequate program of Christian education unless the pastor is "educationally minded." The slogan of this convention, "'Go . . . Teach'—Every Church a School in Christian Living," has kept perpetually before us the fact that progress in this movement must begin in the home and in the local church. The discovery of how to prepare parents, teachers, pastors, and others for their responsibilities in this program is one of the supreme tasks of the next four years. A year of special emphasis upon this aspect of our work should achieve definite progress.

For the third year. After a year concentrated upon making known our standards, and perfecting our instruments for promotion, followed by a year of special effort to enrich and extend the work of leadership training, we should be ready for a year of advance in enrolments. We can and must reach more people with our educational program. Too many efforts to win new members have been spasmodic and hurried. If we definitely plan to make our third year one of advance in winning new disciples for Christ and his work, we can prepare adequately enough to give us a reasonable assurance of success.

For the fourth year. The movement which should receive emphasis during the fourth year is one which is already developing rapidly. Its pace will not be slackened, but will be accelerated by the emphases which will precede it. This movement is to expand and enrich the program of the church school. This expansion and enrichment will take many forms. The promotion of vacation church schools and some types of weekday church schools will receive special attention, but we expect also to develop during the quadrennium various features which will expand and enrich all departments at work upon the educational task of the church.

To summarize these paragraphs in single phrases, we recommend that four of the major emphases to govern our creative work of improving educational materials and methods be to try earnestly and constantly:

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Two Supervisors

By Sophia Lyon Fahs*

MISS MATTHEWS, the primary superintendent of the Central Methodist Episcopal Church School, was reading a letter which had just arrived from he office of the newly appointed superintendent of children's work for the city. Miss Matthews read:

You will be interested in our city-wide movement for bigger and etter church schools. Please examine carefully the church school tandards listed in the enclosed leaflet. Will you not measure your epartment by these standards and join with other schools in the ity in a special effort to improve our work. Can we not go to the ext state convention worthy of the banner conferred upon that ity whose schools score the highest number of points? We are ounting on your cooperation. Let us make our city known not for s wealth nor for the size of its population, but for the quality of s religious education.

From the point of view of our work with children, the plan is or me as city supervisor to visit a Sunday school in the city each eek in order to discover what is being done and to suggest possible ays of improving the work. Some Sunday during the year you ay expect me. Since I do not wish to have you change your rogram on account of my coming, I will not name a definite date. hen I arrive please try to forget that I am sitting by and watching ou. After the school is dismissed, I will meet you to talk over my npressions, and to make my suggestions.

Sincerely yours,
Annette B. Smith,
City Supervisor,
Department of Children's Work

"The nerve of that woman, I declare," exclaimed Miss Matthews, as in a petulant mood she flung the letter on er table. "That woman doesn't really want to help me in ay job, she wants me to help her in her job. She is but nother church official who, under the cover of supposedly nselfish service, is wishing to bring glory to her own name. suppose it will be my luck to have this inspector arrive n my worst Sunday."

Two months later the dreaded Sunday came. It was aining. The attendance in the primary department was bout half of its usual number. The morning's activities ad been initiated by a spat between Jack and Betty. Miss Matthews having been up late the night before nursing a ck mother, found herself easily ruffled. Chair legs just ouldn't keep on the floor and children's legs dangled ad kicked. The children were singing their opening song hen the unwanted investigator arrived. Nodding in a gnified manner to Miss Matthews, she seated herself in e back of the room. Miss Matthews' ordinarily happy ay with the children was replaced by a stiff uneasiness. he felt something congealing inside of her. It seemed as she were wrapping her soul in a blanket to protect it om a cold, unsympathetic world outside. She was afraid st she might say something she shouldn't say, and she as worried for fear the children by their irrelevant marks might distract her attention. She labored painfully in the telling of the story. Now and again she looked

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MISS TERRY HAD NEVER DREAMED THAT BOYS AND GIRLS COULD BE SO INTERESTED IN RELIGION

toward the back of the room and noticed the new supervisor taking notes. Miss Matthews wondered what the woman could be reporting and who would see the notes, or who might be told the story of her terrible failure.

Fortunately, at last the department was dismissed. Miss Matthews dutifully went back to shake hands with the supervisor and to speak the hollow words of welcome that were expected. "I'm sorry," the supervisor replied, "I haven't time this morning to talk with you. Could you come to my office some afternoon this week? I have many questions I would like to ask of you and I can then give you my criticisms more at length." Miss Matthews promised to go but her frightened spirit hoped that illness or some other tragedy might prevent her going.

MISS TERRY, the teacher of a class of junior boys in the First Baptist Church of Forrestville, had quite a different experience. She had been teaching her boys the story of the kings of Israel, and the boys were clearly bored. As the course proceeded, Miss Terry found it more and more necessary to emphasize the rewards that would follow faithful work, in order to keep the class moving forward at all with their assignments.

"Gosh," said Jimmy, "what do I care whether Jeroboam was a bad king or a good king? Why don't we learn something about some one who really has done something interesting, like Edison?" Miss Terry had much sympathy with the boy's point of view. She felt herself at the end of her resources. She wondered if any other Sunday school teacher had ever been as discouraged as she.

When an invitation came from the central office of the City Federation of Churches to attend a special afternoon and evening meeting for junior teachers, Miss Terry decided she would go just once. Perhaps she would learn some scheme by which she could make the kings of Israel interesting to her boys.

She was headed, however, for a surprise. First of all, she found herself in a moderately large Sunday school room along with about one hundred junior department teachers, all of whom were hugging the walls and the corners of the room in an effort to keep out of the way. In front of them, the center of the interest of all the grown-ups, was a group of about a dozen boys and girls chatting heartily with a woman whom they treated as an older chum. Presently these boys and girls seated themselves at tables, and the woman opened up the conversation, "I have been reading a story this week of a man who is living today in the South who thinks that all around us, everywhere, God has hidden secrets. This man has been spending his life trying to discover these secrets, and telling other people how to make use of the secrets he discovers. Possibly you would like to hear some stories about this man." Enthusiastic shouts and wiggles left no doubt on that score. The boys and girls became entirely unconscious of the presence of the great circle of silent figures watching them, as the demonstrating teacher told them the details of the story of Mr. Carver, the Negro chemist of Tuskegee. They became excited over his experiments with the sweet potatoes and exclaimed over his achievements with peanuts and they wondered at the many paints he had made from clay. Some of the children had played with clay they had found in the country. They insisted they were going to try making some paints themselves. These boys and girls talked together about this man from the South as if they had been sitting together in their own drawing rooms and had discovered a new friend. They laughed at the joke Mr. Carver played on the Congressmen. The teacher showed them pictures of the Tuskegee school. Some drew pictures of their own imagining. One wrote a letter to Mr. Carver.

After the children had been sent home, the circle of grown-up observers gathered in a closer group and discussed the so-called model Sunday school class. There was a wide range of opinion regarding its merits and faults. Miss Terry had been thrilled by it. Those children had had the story of some one who "had done something really interesting." He had been searching for God's secrets. Miss Terry was determined to find the book from which the story had been taken. She was among the first to find her way into the exhibit room, and there instead of finding but one item on the bill of fare, she found a feast for her discouraged spirit. Children's own art, models children had made—a tenement house, a synagogue, a Chinese home, a shepherd's tent, a sacred tree, a Buddhist temple, and an African shrine. There were storybooks children had written, children's original poems and songs. Miss Terry also found some charts giving questions which children had asked and remarks they had made about God and about modern social problems. Miss Terry had never dreamed that boys and girls could be so interested in religion, and that they could think so well about deep and difficult subjects. As she stood wondering what it all meant, the city supervisor of children's work stepped up and spoke to her. "I never knew before that boys and girls could have so many ideas of their own," said Miss Terry. "Mine never ask questions like these. Were these children unusually bright?"

"That's just the way I used to think about children," answered the supervisor. "I imagined that only after children were older would they think these things out for themselves. One day I watched another woman leading a group of boys and girls just as Miss Browne did today, and then it dawned upon me that I had never really given my children a chance to talk or to ask questions. I myself had monopolized the time in the giving of my own ideas. I realized, too, that Miss Browne's questions were different from the kind that I had been accustomed to ask. I had a habit of putting my own ideas into the questions, asking the children to approve them. My questions were of about this form: 'This is the way to do, isn't it?' I would say, or 'Christians should always be so and so, shouldn't they?' or 'I am sure you are very happy that you sent your gifts to these poor children, aren't you?' I felt so keenly that it was my duty to give Christian ideals and to teach the Christian faith, that I didn't allow the children an opportunity to have the joy of discovering thoughts for themselves. If they had asked me questions such as these on the chart here, I would have been terribly embarrassed. And perhaps the children realized this and were too polite to humiliate me.

"Well, I went home from that meeting and did a lot of thinking. I changed my whole idea of what it meant to be a teacher. First of all I tried the experiment of holding back my own ideas, giving children the stories of people and other experiences without tagging them with my interpretations. To my great delight I found the children's own ideas began growing like flowers in a garden. For the first time I felt the fascination and the thrill of being a teacher."

As the supervisor talked, Miss Terry began to wonder if she, too, might learn how to teach, and if her boys would be as interesting as these children seemed to be.

"We have a book in our loan library," the supervisor went on, "that tells the experiences that one teacher had. You might find it suggestive. Could you drop in at our office tomorrow?"

Miss Terry could scarcely wait until the next day. She bought the book, read it, and caught the contagion of the teacher's spirit and method. She saw enough to give her the courage to try the new way. The boys responded to the thrill of real adventure which they could appreciate. Their power to think and to say what they thought grew slowly but surely, and Miss Terry found her own personality achieving a new value.

Two months afterwards Miss Terry had a telephone call: "Do you feel it would embarrass you at all if I came around this Sunday morning and listened in on what your children are saying, and watched them at work? You know, I haven't the chance myself to get acquainted with a class of boys of my own, and I need to be with children once in a while just for my own soul's good."

"By all means come. Things are a lot different from what they were. The children now are interested in the stories we are having, and they are beginning to take part in the discussions. Perhaps you will be willing to jot down some of their remarks. They are not angels by a long way. Perhaps you'll find them a little noisy, but come anyway and help me out if I'm stumped."

On Sunday morning the supervisor arrived early before the work began. Miss Terry was eager that the children should not feel timid over having a stranger present, so she introduced the supervisor to the boys as her friend. Very naturally they began showing her the pictures they had made, and the stories they had written, and during the lesson period they seemed to have no desire to show

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Launching the Quadrennial Program

By HARRY C. MUNRO

THE announcement by the International Convention in Toronto of certain emphases and tasks for the quadrennium represented a serious conviction and a firm determination. It implied certain weaknesses in our present work and singled out those strategic points at which advance would count for most. If, however, this proposal actually becomes effective, certain steps must be taken by local church workers, local council officers, field workers, and denominational leaders.

The four emphases bearing upon the materials and methods of religious education will influence the preparation of lesson courses, the selection of electives in the local church, and the guidance for improving their method given to local workers through church school periodicals, leadership training, and supervision. Constant attention and effort on the part of those responsible will be needed if our program is actually reenforced at these vital points.

The four annual "tasks" or promotional emphases represent concrete undertakings to which the forces of religious education need to address themselves. The fact that these are laid out by years and that we are already entering the first year's work means, of course, that if the first year's emphasis is to be made effective, immediate steps must be taken.

The promotional emphasis for the year 1930–31 was defined by the Convention as follows:

"A concerted effort to improve our instruments of promotion; to make known extensively the ideals and standards which have been developed and tested within the last few years; to improve the technic and materials used in local communities; and especially so to organize and supervise our field forces that we may make known our program to all the churches."

Cooperation in this emphasis means for local workers that the church school standards which have been developed through cooperative experimentation be put immediately to use. The International standards in Religious Education (or denominational standards if such are in use) represent the most helpful and reliable guidance available to the church school which seriously wishes to improve its program and increase its effectiveness.

Already thousands of church schools are undergoing improvement and expansion through the serious use of these standards. This year tens of thousands of other church schools should begin to bring their work under this guidance. What happens in the local church school is after all the final test of the effectiveness of any attempt at improving religious education.

The standards are not pamphlets to be read and laid away. They are not a fad to be pushed vigorously for a month and then forgotten. They are tools to be used constantly in bringing about a more effective program. They are not magic, nor do they work automatically. Any group of leaders, however, who sincerely desire to follow the great teaching commission of our Lord, will find them most serviceable tools in discovering weak spots and in rounding out the total program. Only as they are used month after month and year after year do they have a full chance to render their proper service. This year should see multiplied thousands of schools securing the advantages to be gained by their adoption and use.

The first thing to be done then in response to the challenge of the Toronto Convention for a more vigorous and popular promotion of the church school program is widespread adoption and use of the standards.

A stronger field organization for counselling and helping local church schools to do better work, to secure trained leaders, and to have the advantages of efficient cooperative enterprises is quite essential. In fact, many a church school would work vigorously on the standards if there were more encouragement and help available either through a council or a denominational field worker. The need for strengthening these field forces amounts to an emergency.

In the face of this need budget limitations are weakening rather than extending denominational field forces, and state councils are desperately in need of financial stability and stronger moral support. The note very clearly sounded at Toronto was that the solution lay in pooling larger aspects of our program, extending the scope of cooperation and thereby eliminating duplication and reducing overhead expenses.

The same reliable guidance is needed for district and county councils of religious education as is provided the local church through the standards. The development of simple but worthy means for this purpose is an immediate necessity. But even with such help available the county council is much in need of a closer supervision and more assistance from the state council.

Then there are many states in which there is no cooperative agency through which denominational field workers may pool their efforts and multiply their service.

It is evident that the convention rightly analyzed the situation and placed first things first. With emphasis on the adoption and use of standards in the local church we must face the necessity of strengthening those denominational and cooperative forces which exist to help the local church realize the ideals set in the standards if the program is to be improved on a large scale. While standards are being put to wider local use let the forces as a whole be studying, experimenting, and venturing into far more vigorous cooperative efforts to render greater help to the local church school. This is the challenge for 1930–31.

The second year's emphasis will be on leadership training, that of the third year on reaching the untaught, and that of the fourth year on expanding and enriching the program. The best way for the local church school to get ready for these significant advances will be through such a general strengthening of its organization and program as the standards will tend to develop.

The Quest Begins

A Report of the Toronto Meeting of the Christian Youth Council of North America

By GORDON BARNES*

SIMPLY to say that the Christian Youth Council "went over" would be to demonstrate an inaccurate knowledge of what actually occurred at Toronto during the week of June 23-29. It was a success, but it was more than that. It was a success because of what it did; it was more than a success because of what "Toronto" will always signify in the experience of those young people and adult leaders who went through that week together—those vital days of thinking deep into the Christian Quest and its meaning for youth.

In years to come "Toronto" will mean that for the first time representatives of the Christian youth of North America came together in a delegated Council, planned at Birmingham four years ago, for an intense period of facing together the problems of Christian life which confront all young people. In those sessions together they tried to isolate and to clarify the actual character of each problem and to project plans for meeting it effectively.

As a brief but vital chapter in the biography of world youth the Toronto Council will undoubtedly present an aspect of striking significance. Here youth itself invaded adult territory at the invitation of the adults themselves. Here youth gave of its keenest and its best in eager willingness to accept the challenge of deep responsibility. The issues faced were youth's own problems, for during last summer and winter a very far-reaching consultation with young people was carried on and the fields of investigation considered at Toronto represented the thinking of a very widely representative group of young people. The problems were:

1. A deeper grasp of the ideals and personal power of Jesus.
2. Finding and practicing the Christian solution to the problems of conduct.
3. To find a fellowship of deeper experience in the values of worship and prayer.
4. Extending, as young people, the ideals of Jesus to other youth everywhere.
5. An enlistment of youth in world efforts toward a unity of Christians.
6. To discover methods of applying Jesus' teaching to social and economic life for the purpose of establishing a Christian Social Order.

The Council was a carefully delegated body of youth, its membership of less than two hundred representing forty-two Protestant denominations, many state and provincial councils of religious education and of youth, the National Council of the Y. M. C. A., the National Board of the Y. W. C. A., and the International Society of Christian Endeavor.

The membership of the Council was at once divided into six commissions, each to consider one of the six fields of investigation. It did not take the young people long to recognize the enormity of their task, and they responded to the responsibility in a whole-hearted and resourceful manner, filling every available hour early and late with either commission or forum sessions. The commissions were responsible for specific investigation, and at the forum sessions their thinking was brought before the entire Council.

It was a thrilling week, filled with dynamic youthful life, and one which came to be a growing group experience for both young people and adult leaders. Many times as the discussion carried us across new frontiers of truth it seemed that we were face to face with Christ—and we *were* face to face with him. He had always preceded us.

It would be impossible to go into the findings in an adequate way in this brief report, but it is significant to say of the week's work that the members of the Council themselves felt that they were offering to all young people workable interpretations and methods. The findings will be made available in the full printed report of the Convention, and in a special bulletin that will be prepared for wide distribution throughout the continent.

The members of the Youth Council, and the over seven hundred young people of the Youth Conference which on June 27-29 joined with the Council in a week-end of sharing, left Toronto feeling that the experience there was in reality a preparation for the Quest—that the true Quest would be living out in daily life and contact with other young people the ideals set and the dreams experienced at Toronto. So the Quest has begun and Christian young people will pioneer across new frontiers and toward new horizons—witnesses and ambassadors of the King.

*Washington, D. C., President, Christian Youth Council.

HAS your church school an efficient system of records and reports? An opportunity is open to your school to enrol as an experimental center and to install the International System of Church School Records under guidance. For further particulars and a sample set on approval write to The Research Bureau of the International Council, 203 North Wabash Ave., Chicago, Ill.

Religious Education Week

was authorized by the International Council of Religious Education in February, 1930, and will be held for the first time this fall, September 28 to October 5. It offers a new opportunity to make religious education a vital matter in your church and community.

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Keeping Pace with the Children's Growth

By Percy R. and Myrtle Harmon Hayward

THE half dozen girls of Glenwood who played together had planned a blueberrying party. They were to ride to the plains in a hay rack, and sleep under the stars. All were in high glee and eagerly anticipating the adventure. Ruth's mother had been the unanimous choice for chaperon. When Ruth was talking to her chum Marion she asked, "Why not invite your mother to go too?" Marion replied, "Oh, no. Mother wouldn't go. She never has time for anything like that; besides I would rather stay home if she went."

Why was it that Ruth's mother was welcome to all on a pleasure trip, especially to her daughter, while the other mother was not considered by the group and regarded as a "wet blanket" to the joy making of her daughter?

Perhaps the reason dated back to the time of the babyhood of these two girls. The parents of each were in about the same social and financial condition. Both mothers had been over-joyed at the prospect and the reality of parenthood. Marion's mother took her task so seriously that she felt she must do all her own work and save every cent possible for the future of her child. Since dainty apparel was required, many tedious hours were spent on handmade clothing. There was no time or thought to give to friends or social engagements. Life grew ever narrower as her child absorbed her strength and time. She lost touch with the world which was daily enlarging for her daughter. Thus it was that Marion felt her mother could not understand the experiences which were so thrilling to herself.

Ruth's mother, on the other hand, resisted the temptation to let the fascinating task of the new baby absorb all her attention. When friends said, "I don't see why you keep up your work in the church now; Ruth's baby days are so short I should think you would want to enjoy them to the full;" the mother replied, "It is because I do want to enjoy them that I get away sometimes so that I won't lose my perspective. It is because they *are* so short and the years when she will be out in the world are so much longer that I want for her sake to keep in touch with the world. I want to keep my friends so her circle will be wider." So instead of trying to do all her own work, she hired help. She reasoned that a mother who kept herself youthful in spirit was a greater asset to a child than an extra thousand dollars in the bank. She refused to be a drudge. She could always go for a walk when the daughter wished. When the young folks came in she was rested enough to make them welcome and enter into their fun. This mother had not let her daughter outgrow her.

Every parent must face the fact that some day his child will cease to accept him simply as a parent and evaluate him as a man among men or a woman among women. When this testing time comes the parent who has grown along with the child has nothing to fear. Even if the parent falls short here and there, as he must, when compared with others, there will be such a fund of common interests and joyous experiences shared that the child will feel, "There is no one could be quite as much to me as my mother or my father." It is only when the parent feels his position insecure that he fears comparison with others.

"Oh mother," said a young girl, "Mrs. Miller is lovely; she is so poised. She never gets flurried and nervous the way you do." This mother did not feel disturbed by her daughter's comparison. Instead she rejoiced that her daughter had made a friend who might offset, by her influence on the child, some of the weakness in her own character. Her supreme wish was not to defend her own personality but to afford her child every possible opportunity for development. This mother had recognized the fact that no woman can possess all the virtues. She rejoiced in the belief that her children also were intelligent enough to see this and not love her less because they saw other mothers who excelled her at some points.

"Mother," said the ten-year-old, "Mrs. Smith makes better cookies than you do." "That's good," said the mother, "suppose you get the recipe and see if you and I can make some like hers." The older boy who was in second year in high school looked up from his Latin to remark, "Never mind, mumsie, if Mrs. Smith does make better cookies than you. She can't touch you when it comes to helping a feller over a hard place in Latin or Geometry, and she'd be bored to death at a football game." This mother had cheerfully laid aside really pressing duties to accept her son's invitation to watch the school football games. The sense of comradeship established during these trips made the son feel that mother was after all a part of his world. Since she was an accepted member of his group the son would listen with respect to mother's opinions and advice. She kept open the avenues by which she might enter into the inner world of his interests.

Parents need never fear that their children will be unjust in their evaluation if there is a basis for real friendship. If the parents have not dropped behind the children will be far more anxious to see their parents as superior than the parents to be so. If the parents are confident of their development and have entered into many of the joys and interests of their children, they will not be worried when they realize that in certain lines, their children must outgrow them.

"You think you know more than your mother," petulantly remarked a mother when her son advanced an opinion contrary to her own. Why not? Why should not alert-minded children know something which the parents in their strenuous lives have missed? Of course, they do know more than their parents along many lines, and if the parents cheerfully acknowledge this fact the young people will much more readily recognize the parents' superior knowledge in their own fields. Nothing more quickly makes a child willing to be led by the parent than a humble teachable spirit on the parent's part.

The thinking parent welcomes a critical analysis of his character and ability by his child. He sees in this proof that the child can see things as they are and is thus better able to cope with the world.

CLOSELY allied with the possibility of children outgrowing their parents socially and mentally is the matter of personal appearance. With increasing care and additional years there is often a tendency to attach less importance to this. Beauty is always a creative influence in the lives of young people and nowhere will beauty be more important than expressed in the parents, in dress as well as in character. This need not mean a serious expenditure of money. Well-chosen colors, carefully cut garments worn with care are needed and may be obtained at a small outlay financially. The parents who wear dowdy clothing in order that their children may dress extravagantly are not growing with their children, but are allowing the children to outgrow them to a serious degree.

"Oh mother, please don't wear that dress; it makes you look older," pleads a little girl. "Daddy, you must get a new suit; those trousers look simply awful because they are so narrow," admonishes the growing boy or girl and the wise parents heed such suggestions, remembering how all important it is to youth to be "in the mode."

The consequences of neglect in these matters may be far more serious than parents realize. Unless the children can be sure mother will present an attractive appearance, they will not bring their friends to the home unexpectedly and thus the parents will lose many valuable ways of knowing the currents which are molding their children's lives. Few influences are more devastating to a child than the feeling of inferiority and an untidy or dowdy mother can cause this havoc in the child's mind. "Mary's mother always looks stylish and dainty. Therefore Mary's parents have lots more money and belong to a much better social set than mine," reasons the child and proceeds to feel ill at ease in a group where she should feel at home.

Some parents have the mistaken idea that in order to keep abreast with their children, they must know all their children learn along all lines. This is not necessary. If the parents show a sympathetic interest in Johnnie's collection of butterflies, Johnnie will have just as much respect for their knowledge as if they could name as many specimens as he can, provided the parents are growing in their own lines of knowledge. It is always tragic when parents are so impoverished in their own mental lives that they must cling like parasites to their children's interests for all their own stimulus and enjoyment. It is the same with parents and children as with a married couple. *Happiness consists in the members of the family having a body of common interests and also each having his or her independent sources of enjoyment.*

Many parents cause their children needless torture because of their failure to master the elementary rules of social etiquette. In the stern world in which they grew up there was no time or apparently no need of little niceties which are very important to the alert boys and girls of today. Father will probably never guess how long Dick debated about inviting his friend home to dine because he was so ashamed of the noise dad made over his soup. Few parents are aware how keenly their children suffer because of their faulty table manners. Dad's business associates may not care whether his finger nails are manicured, or whether he knows on which side of the street a gentleman walks with a lady, but failure on these points may bar him from his growing daughter's companionship.

How can the parents grow with their children? The most important means of keeping pace with the children's growth is to keep them free to express their opinions. Their souls are very sensitive and once let the parents frown or show displeasure in any way when they suggest criticism of their conduct and the children may be silenced forever. The parents will have lost then their greatest aid to their own growth. Instead of feeling hurt when the child suggests a change in the parents' habits or manners, the parents should realize that this criticism is a tribute. *It means the lines of communication are still open between them and their children.* It means that their children feel the parents do belong to their world.

There must be some social life together. Here we are in the realm of the young people's recreational life. Whether it is golf, tennis, baseball, flinch, or reading together around the fireside, the parents must enter at some point into their children's world of amusement if they would keep growing. Mental muscles stiffen even more quickly and dangerously than the physical muscles. Play is one of the best agencies to keep the mental life growing.

Keeping up with current events is one way of keeping pace with the young people. The man Oliver Wendell Holmes describes as having lived for years on his stock of acquired knowledge was not a good parent. That stock of acquired knowledge must be increasing if parents are to keep pace. Of course, the parents cannot master all the contents of their children's school books, but they can read enough of the best books and magazines to know the modern trends in science, literature, and art. They can be familiar with their children's vocabulary in a general way.

The parent who would "keep up" must take the time and pains to live his or her own life. To take the task of parenthood too seriously is to defeat its purpose. The mother who feels she cannot take a vacation because her children need her every minute cannot be the best kind of a mother. To get away for a while and see life from a different angle makes a parent much more interesting to his or her children. Anyone who has had a period of convalescence knows how refreshing it is to have the nurse go out for a while in order that she may bring some of the outside world back with her. The writer once remarked to a man whose wife spent weeks of the summer in Christian work that it was generous of him to spare her for this voluntary service. He replied, "Not generous at all, purely selfish. She is very much more interesting when she returns." In the same way the children will reap the benefit of an occasional absence of mother or father. After the children are old enough to assume responsibility they get a training in such a short absence that they cannot get if one parent or the other never goes away. These short separations enable the children as well as the parents to see each other in a truer light than when the daily vexations must be met. They also are a good preparation for the independence which the children must develop if they are to take their places in the adult world.

After all keeping pace with the children simply means keeping pace with this world of ours. To cease to grow in any line means that decay has set in. The modern parent will strive to be in touch with his child's world at as many points as possible, in one respect he will keep always far ahead. No matter how strenuous the wise parent finds his workaday world he will make use of such means of spiritual refreshment that in sympathy and kindness, in the ability to see the best in everybody, in the realization that God's laws are supreme, he will ever be far in advance of the young people in his household.

What to Do on Promotion Day

By Seldon B. Humphrey*

THE public school furnishes the pattern in many respects for promotions in the church school. The idea of progression and attainment found in the graduations and commencements of general educational practice is carried over into the promotions of the church school. In adapting the principle of promotion to the needs of the church, certain changes in practice are inevitable. The principle is entirely valid, but its use and program must be made to contribute to the specific objectives of the church's educational function.

Time

As an example of the need for adjustment, one might consider the element of the time when the church school should hold its promotion day exercises. The public school quite generally follows the practice of having its exercises in the spring, just before the vacation period. The common practice in the church school, however, is to have it in the fall.

The reason for the difference between the public school practice and that of the church school is because of the prevailing custom for the Sunday school to continue its work right through the summer months. The church school year begins usually in October, so the natural time for promotion is just before beginning the year's work in October. When the church has a modified and simplified program through the vacation season it is advisable to copy more closely the public school practice of having this observance before the vacation season. There would thus be the advantage of being nearer the activities of the school year when many of the things had been learned that might be used in the day's program. Another advantage would be that of getting the children started in September in the classes they are going to continue in during the year. It is an anti-climax for the pupils to start the year's work in September in one department and then the last of that month to be promoted to another department and have to start their work anew in an advanced group. With the general practice of commencing the Sunday school year in October, it is best that promotion should immediately precede that time if the regular school organization and work is continued through the summer.

Some schools have promotion day and rally day at the same time. In such cases either the last Sunday in September or the first Sunday in October would be appropriate for the observance.

In smaller schools all the departments may arrange the program together, or the school may follow the widespread custom of each department having its own program. There are some advantages to the whole school meeting together for this day. This takes more time, but that can be arranged by using both the Sunday school and the morning worship periods. Or it is possible to have the whole school meeting together and use the Sunday school period of the morning and then in the evening have the promotion exercises of the young people's division.

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Purpose

What to do on promotion day must center in the objectives that the school is trying to realize through that special day. We need, therefore, to define our objectives. Chief among these is the desire to recognize achievements that have been made during the previous months. It is true that all persons of certain age groups will be promoted, but certain work of merit has been done, and the school seeks to recognize and approve outstanding accomplishments. There are also other purposes that may be realized through this day's program. One quite general purpose is that of calling the attention of the entire church to the growing tendency to interpret the whole task of the church in educational terms. The chief task of the church, indeed the whole task of the church, is that of developing personality in Christlikeness. This day may be a means of setting forth before the church its responsibility in terms of Christian nurture. Growth in Christian living may be recognized as the supreme business of organized religion.

Subsidiary aims are numerous. It provides a strategic opportunity for readjustments in departmental and class groupings in the church school. It may become a red-letter day in the year's program, and while it may appeal to some extent to external motives for the recognition of merit work, yet it does add to the intensity of the impression made upon those engaging in the exercises. Furthermore, it may stimulate the interest of adults in the Sunday school. And, if the school works throughout the year with this day in mind, it will react favorably in motivating good work during the whole year and define to some extent the activities of many months.

Program

With many purposes thus defined, the program may now be suggested. I have in mind not so much the building of one program but rather the offering of several suggestions some of which might be useful in the building of the program for this day.

If attention is to center upon work of merit that has been done during the year, then there should be something in the way of exhibits of that work. These exhibits may be shown in part in the program of the day and they might well be made a part of a general display of exhibits. Each department might arrange a display of things that it had been doing during the year. Notebooks, posters, pictures, maps, handwork, and projects of various kinds that bear evidence of purposeful activity should be open for inspection at some time during the day. This might be a kind of an open house affair where the various pieces of work would be on display. If the open house idea is utilized, that part of the program could be on Sunday afternoon or else on a week night between promotion Sunday and rally day.

Other exhibits of merit work may be used in the program. Stories that have been learned during the year may be told by some members of the school who have attained

something of the art of story-telling. A worship service that has been worked out and used by some group in the school might serve as a guide for a worship program, or it might be given as an indication of the type of worship programs used in a certain department of the school. Hymns and Scripture passages that have been memorized may be used to an advantage and will add to the impressiveness of the service, as well as provide an opportunity to make effective use of these memorized materials.

Pageantry and dramatics can be advantageously used. If some group had worked out a suitable play it can be used in the program of the day. A group of high school boys might present a simple play showing the calls of life that are open to them. The call of business, the call of professions, the call of pleasure, and the call of service are each coming vividly to youth. A simple but effective dramatization might present the voice of service.

Classroom activities might be demonstrated. A class discussion of a simplified kind centering in some problem of vital interest to a particular age group would be enlightening to the school and appropriate as a part of the program. Other classroom procedures can be used in like manner. If service enterprises have been a part of the year's program, then a report of those activities or even a demonstration of the group planning such a project might be given. Supervised play by the beginner and primary children may demonstrate how that kind of activity is made a means of learning to live the Christian life.

Some schools have made the matter of promotion more vivid by having a gate on the platform suitably decorated. The children being promoted from department to department pass through this gate. This is a symbolic way of calling attention to the progress that is being made in advancement from grade to grade. After passing through the gate the new officers and workers in the respective departments welcome those who are thus promoted.

Diplomas or certificates may be given to indicate that graduation from certain departments has taken place. These may indicate that some have graduated with honors while others are merely promoted to the next department. These certificates ought to be regarded in the same light by the pupils as the corresponding certificates from the public school. Too often they are lightly esteemed by those receiving them. The home and the community should assist the church in building up a right attitude toward the value of these certificates.

If the purpose of promotion day is to emphasize the Christian education function of the church, then the whole day's service ought to center in that theme. This gives the pastor an opportunity to bring a message that bears upon the church's educational task. In fact, the minister might well insist upon this day's program being unified to the extent of having both the Sunday-school hour and the period for church to be used for this program and the message by the minister be subordinate to the rest of the program. The pastor has a chance in his talk to make explicit his conviction regarding the importance of the educational function of the church. Religious education can no longer be regarded as a side issue. It must permeate all phases of the church's activity. Worship, missions, finance, evangelism, service, pulpit ministry—in fact every function of the church is dependent upon the educational method for its successful execution.

(*Continued on page 37*)

The Forward Look

(*Continued from page 12*)

First, to make religious education more truly Christian;
Second, to make the needs of growing persons determinative of all our educational procedures;
Third, to deliver the spirit of world friendship and human botherhood;
Fourth, to Christianize the contacts and institutions of modern life.

We also recommend as tasks for special emphases, the following:

First year—The promotion of ideals and standards through strengthening the field forces.
Second year—Advance in leadership training.
Third year—Recruiting disciples for Christ and the Church.
Fourth year—Expanding and enriching the program of the church school.

The question, of course, arises, How shall these emphases be made effective? It is to be recognized at the outset that they will not be one hundred per cent effective, because all the forces of religious education in the North American continent are so extensive. Moreover, the International Convention is not an authoritative body which has the power of final determination of the policies for the organized agencies of religious education. Nevertheless, most of the outstanding leaders of the International Council and its constituent denominations and auxiliary state and provincial councils were present in the Convention, and shared vitally in its work. Therefore, there is little doubt but that the emphases presented by Dr. Brown will find concrete expression in the work of all of these agencies in the next four years. There are, after all, some very clear-cut channels from the convention to every local church and community in the United States and Canada.

Of course, the emphases suggested in Dr. Brown's address were not the only ones which grew out of the work of the convention. In the conferences and study groups there were clearly evident certain trends of thought and tendencies toward certain specific developments. Many of these emphases are closely related to those finally agreed upon by the Committee on Emphases. All of them, however, whether so related or not, will undoubtedly be carried into the work of the committees of the Educational Commission and into the sessions of the professional advisory sections of the Council, and will find their way into concrete expression in the work of the curriculum-making bodies of the denominations and thus into the religious education programs of the children, young people, and adults of the whole continent.

It was indeed a great convention! Its quality is not to be measured so much in terms of the number of delegates present as in the work which the delegates did and the spirit with which they did it. A new day is dawning in the cooperative movement in religious education. We shall move forward with a united spirit. The vision of our greatest leaders will challenge us to greater heights. A way will be found for raising the standards of the program of the local church school, of improving its leadership, of reaching the untaught, and of expanding and enriching the program so that it can more adequately meet the needs of the modern day, and this program of religious education will more and more find its inspiration and its method in the spirit and teachings of the great leader who was the most effective teacher ever known and who, in his closing message to his disciples, laid upon them the injunction, "Go . . . Teach."

Creating a Desire for Religious Education

By HERMAN J. NAFTZINGER*

THE greatest drawback of the country church is its own limited outlook on life. Not that the conservative, deliberative attitude of the country folk does not have its values, but, in comparison with the larger, universal outlook which is eloquent of progress, the strictly rural viewpoint is bound to retard any progressive movement. The inhabitant of the country lives in a larger space but in a smaller world. In spite of all our modern inventions and conveniences such as the automobile, the telephone and the radio, distances, for the man from the country, are greater, contacts are fewer, and the processes of learning are slower.

This is true in every line of forward looking endeavor, religious education included. Machinery was applied in the factories of the city long before it conquered agriculture. Medical and surgical discoveries are looked at in askance by many of the rural population while they serve as a blessing to multitudes of their brethren from the city, and sometimes, even, to some of their rural neighbors. Consolidated public schools are only beginning to be common in the rural districts. Likewise progress in religious education will come to the country church last.

"Let There Be in America"

LET there be in America
A Beauty from the soil,
A Truth from meadows and fields of grain.
In city populous and cramped.
In town upstart and city-tending
Man lives with man,
And works and plays with man-made things,
And thinks by man-made creeds.
Man—at every turn—
Finds only man
And puny works at man.
In field and grove and stream,
On farmland, wasteland, prairie,
Man meets not man so much as God,
And learns to know and reverence
Wholeheartedly God's law
Not only sustenance,
But peace and faith
Come from the field.
Let there come of America
A Beauty born of the soil,
A Truth upsprung from meadows and green fields.

—HALLAM WALKER DAVIS

The first and most important task of the rural religious educator is to overcome this restricted outlook on life among his constituency. He must do a great deal of preliminary education before he can emerge upon any extensive program of religious teaching. He must create a desire on the part of his people for religious education. This will, in most cases, be slow and tedious work; but it can and must be done. Just as soon as the man from the country thinks he needs something and wants it, he will get it. Just as modern appliances have found their way into the farm house and barn, just as the "little red school house" is giving way to the consolidated school, just as, today, community life is replacing a more restricted social life in rural sections, so, when the people want it, a modern program of religious training will supersede the present-day, one-room Sunday school.

When this first task is accomplished the proper teaching materials and building equipment will come as a matter of course. Departmentalized church school buildings are just as easily constructed in the country as in the city; rural young people are just as easily developed into worthy and intelligent leaders as are the young people with an urban environment. So far as making use of the teaching materials supplied by nature's storehouse, they are immediately at hand. "Where there is a will, there is a way." The teacher of religion in the country must create the will.

The logical person and the one best equipped, both by training and experience to create such a desire, is the pastor. He must make this one of the objectives of his pastoral work. He must make use of every personal contact for this purpose and he must do it tactfully and wisely. Of course, the members of his official board are the first ones to whom he should bring the light. If he gets the whole-hearted support of just one person in a congregation there will be a sufficient nucleus. The pastor is the key man and he must unlock the secret of success.

One thing more ought to be said, namely, this task for the pastor, in very many instances, is almost unthinkable because of unwieldy charges which rural pastors are still compelled to serve. Let no one be deceived into thinking that the days of the circuit-rider are over. He has merely succumbed to the "parish-chaser." The terms and method of travel are different, but the labors and disadvantages are either the same or increased. When a country pastor has from three to six congregations to serve this problem of religious education takes on undue proportions. Not too much can be expected from him. Nevertheless he should be conscious of his responsibility—perhaps begin his preliminary teaching by getting his people to see the necessity for merging congregations and realigning charges. Denominational authorities, in many instances, must come to his help. Both should see the importance of the problem.

*Pastor, Deep Creek Reformed Charge, Hegins, Pennsylvania. This article was submitted in response to the request in the May issue for statements concerning the problems of the rural church.

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Vacation Church Schools on the Larger Parish Plan

By Edith Baldwin Ruby*

TWELVE rural communities of a certain conference, grouped into a parish under a director of religious education, reacted to the proposal for vacation schools in characteristically different fashions. The director's proposal included: (1) a plan for a two weeks' school for the children of each community; (2) a schedule of opening dates at intervals to permit her presence at the first session of every first time school and at all but two of the others; (3) a pre-opening conference with each principal and department head; and (4) her personal supervision of promotion, curriculum planning, choice of faculty, and, to as large a degree as was physically possible, of teaching during part of each school. It was also planned that new principals should have the opportunity to visit earlier schools in order to observe the actual work as well as to receive training with the workers in training.

Overcoming Obstacles

Inertia proved the greatest single obstacle, but a few persevering persons in each community, gathering courage from the parish-wide discussion, were able to convince a sufficient number to make the attempt possible and then successful. In every case but one, more children were enrolled than were expected. Even where a school had been previously conducted in such a way as to have killed itself with both parents and children, the enthusiasm of one public school teacher who believed the opportunity too great to be neglected, persuaded the children to try the opening sessions, and the new approach and the more interesting work held over fifty children, in three departments, with the result that an entirely new attitude toward vacation schools was built up in the community.

Transportation, always one of the great problems in rural community activities, found a solution in one neighborhood when a pastor discovered that the distant children could come to school on the morning milk trucks, and was determined enough to persevere until he had found a sufficient number of people of the parish who would in their turn use their cars to take the children home at noon. This school then opened on a rainy day with forty-four, and its success encouraged another locality to work out its similar problem with an auto service schedule for thirty-three regular attendants.

One pastor's doubt as to the feasibility of a school was answered by the response of one hundred and two children. In another locality, where repeated attempts to start a school had met with failure, community feeling was aroused and one hundred and six children attended. In only two of the twelve communities where schools were conducted on this new parish plan was there enthusiastic cooperation from the whole community from the beginning of promotion. The change in attitude in churches and communities during the course of the several schools makes an interesting study.

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Setting Up the Schools

The director determined the courses to be used in the earlier schools and these proved so successful that they were used, finally, with modifications and adaptations, in all. Over half the teachers enlisted were public school teachers. Others were high school girls attempting their first work with children. When the series of schools started, only one teacher had had special training for vacation school work. By the close of the last school, seventy-one individuals had served in one or more of the faculty groups. Several principals and quite a number of department heads served in two or more schools.

In all departments the emphasis was placed on the teaching of Christian conduct. The aim of the schools was stated: "To create a spirit of friendly helpfulness between teacher and pupil, pupil and home, pupil and church, and between the individuals of the school and some group in a far-away land." The entire program of study, work, play, service, and worship for each department was planned with the idea of realizing this aim in the lives of the children.

This idea of considering everything in the day's program as contributing to the same end was a new one to many of the teachers, and a personal conference was held with each department head so that she might get the spirit of the school. Mimeographed letters giving the aim of the school and instructions as to the conduct of each item in the program were given to each teacher before the school opened. A faculty meeting was called just previous to each school opening, and each item in the program of the first day carefully discussed. All materials—paper, paste, pencils, et cetera—were on hand and their care and use discussed. Each department head secured what equipment she needed (or could get), helpers were told their duties, each teacher was given her daily plans, and the school was ready to open.

THE ETERNAL STORY INTEREST

School Housing and Equipment

These vacation schools were held in a variety of places. Three schools were held in public school buildings, and of course these had better equipment than those which had to meet in church buildings. Equipment however did not insure the most effective work. Sometimes it was difficult to secure a worshipful attitude amid surroundings with which children were familiar in public school. One of the most difficult schools was one which had the best equipment, while some of the best conducted schools had serious handicaps because of lack of equipment. In one church the adults do not yet see the need for little chairs for the children. To provide seats for the primary and beginners' departments, the pastor cut down old church benches for the children to sit upon, and other benches were used for work tables. Another church had only one piano, and two departments felt they must use it. To make possible the maximum use of the piano, time schedules were arranged to allow departments to alternate in using the room where the piano was located. Only in the school houses were adequate blackboards available.

School Organization

In all but two of the twelve schools it was possible to organize three departments: beginners', primary, and junior-intermediate. Most of the churches had a main auditorium, a basement, and one other room. In the schools held in such a building, the beginners had their own room for all activities, the primary and junior departments used the church auditorium for worship and the basement for their work periods, alternating their time of work and worship so as to be separate at all times. Where there were more rooms, even better separation was possible. Classes in the junior-intermediate departments were held in a variety of places: in the church auditorium, out in the church yard, on the parsonage porch, any place that offered possible seclusion. One beginners' department met in the vestibule of the church, going out on the lawn when it was too hot indoors. One boys' class had its work-period in the vestibule since the basement was not suitable. In one of the schools the church was used for beginners and juniors, but since there was no basement or other available space, the primary children were taken down the road about a block to the school house.

In all but one school there was ample room for recreation for each department. In some of the larger schools it seemed best to have the programs of the junior-intermediate classes entirely separate except for the opening period and for worship. In such cases there was a boys' class, and usually two girls' classes. It was found helpful to let these boys and girls elect class officers for a week at a time, and appoint committees to do various types of work which they could do as well as the teachers. Such organization proved helpful in the discipline of the school and relieved teachers of many details.

Committees varied in different schools according to their needs. Most classes had a game committee to select what should be played during the recreation period. This saved time in getting games started and gave the children practice in leading and also in accepting leadership from those of their own group. In one school a water committee was necessary because drinking water must be carried from a near-by home. In another school a bell-ringing committee was necessary because the temptation to ring

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the electric school-bell was so great as to cause annoyance. Clean-up committees were a necessity in all classes, and some children for the first time found themselves responsible for a task which would not be done for them by someone else.

Supervising the Schools

The Parish Director assumed the chief duties of supervision, supplying each department head with detailed daily plans to secure a certain amount of uniformity in the work covered, with the careful explanation that modification to adapt the plan to local needs was both acceptable and desirable. Principals who had had experience arranged their work so as to keep in close touch with their inexperienced teachers. Each teacher was asked to keep a diary of the happenings of the group for which she was responsible, noting responses of pupils to different parts of the day's program, commenting on desirable or undesirable conduct, recording any steps in character building or habit formation. These diaries were a great help in evaluating the work of the teacher as well as a means of impressing the teachers with the importance of what they were doing. Help from some of these aided the director in improving the selection and adaptation of lesson material in the later schools, making use of those things which had been found most helpful by those doing the actual teaching.

Each department head made a statistical report of enrolment and attendance of pupils and listed the actual elements in her program: text used, stories used and their sources, songs used, songs and Scripture memorized, activities (handwork projects or missionary projects) finally accomplished. Although following the same daily plans, no two schools or departments throughout the twelve schools did the same things. There was a constant attempt to fit the school to the needs of the particular children attending. The principal of the school was responsible for a complete report of children enrolled, denominations included, number of teachers, organization of school, exact amount of different materials used. She was also responsible for collecting the teachers' diaries. These school reports formed the basis for the director's final report to the supervising board of education of the conference of which the parish was a part.

Supervision then was by means of personal visitation on the part of the director and the local principals, and through written reports from all those who had any responsibility for any part of the school.

Financing the Schools

Many ways of securing funds with which to conduct the schools were employed in these twelve schools. The supervising board and other organizations within the conference furnished about one-third of the total amount of money used. The remainder was given by the local communities. Personal subscriptions, special offerings in local Sunday schools, money voted by the Sunday school board from its treasury, offerings taken at the closing program of the school—all these ways contributed to the total amount needed.

Nor was the total amount large. No one is proud of the meager amount spent on individual schools, only of what was accomplished with the money available. The cost of the twelve schools, enrolling six hundred and seventy-one children was only approximately six hundred and sixty dollars. In two schools teachers were given no remuneration. In the others, principals received twenty dollars a week, and department heads ten to fifteen dollars a week. Where it was necessary, the local community furnished board and room for teachers from out of town. For materials—paper, texts, pencils, scissors, certificates of attendance and other things not owned by the school—the average spent in schools of thirty-five to sixty pupils was eleven dollars. In schools of sixty to one hundred pupils the cost of materials was from fifteen to twenty dollars. This minimum cost was possible only because of the fact that all schools were under the same director and materials not completely destroyed or used by one school could be passed on to other schools. No single school could have been run for two weeks as cheaply as when it was a part of a parish system. Schools which were given a subsidy by the supervising board could be held to account more strictly than those trying to get along on strictly volunteer help, because paid teachers felt responsible for the task for which they were hired.

The Daily Program

The elements of the programs followed were the same in all schools, but no two programs were identical. An attempt was made to have each item of each day contribute to a definite goal, a part of the chosen objective, with no unrelated parts.

Pre-session periods proved helpful. For the beginners, it was a period of free play. After the older children discovered what interesting things could be done by coming early, there was practically no tardiness. Unfinished work furnished occupation for this period and much more was accomplished than if the children had been allowed to roam at large over the school or church property.

Play was a supervised period, teacher and pupils playing together. Most of the teachers came to feel the value of the period in enabling them to study the members of the group and to help them in their play relationships.

Worship was an element in the daily program of every department. Informal moments of worship occurred at various points in the beginners' program. More formal periods were conducted with the primary and junior children. Training in prayer was given particular attention with all ages. Junior children wrote out prayers of different types and discussed the meaning of prayer in their class groups. All groups memorized one or more prayers for individual use.

Activity of varied nature was included in the daily program in each department, not for its own sake, but for a definite purpose. The stories or types of conduct suggested were often "played" by the younger children and the method was found helpful in leading individualistic little folk to merge themselves into the group. Notebooks which recorded the results of class activities and discussions were made by primary and junior children.

Another type of activity was that which carried out the service project selected at the beginning of the school. These included scrapbooks for local hospitals, for a mountain school, and for an African mission; toys and dolls for a children's home; vases decorated for church use. Some of the activity was directly connected with the miniature villages set up during the study of Japan or Africa.

Aside from play, worship, and activity, every day brought its emphasis on some type of Christian conduct in still a different way. For beginners there was the story, for the primary children the story or conversation period, for the junior-intermediate group, the class discussion. The attitude of friendliness toward playmates, family, and those immediately around them was emphasized for beginners. In addition to these relationships, the idea of being friends with those of other lands was brought to primary children through stories and the making of things for a definite group of foreign children, and to the juniors through a definite study of foreign peoples. In the junior-intermediate group this was done in a number of different ways as different groups studied either Japan or Africa.

Conclusions

What conclusions are to be drawn from the first year of the new project? In each case the attitude at the close of the school was one of radiant enthusiasm, no matter how skeptical the community had been before the opening day. Pastors, superintendents, and parents were pleased with the growth of the children in spiritual living. Children were happy; in each school the enrolment was greater at the close than at the opening. More teachers had an insight into newer methods of teaching because of having worked in the vacation school. Some who had depended upon authority for obedience learned the value of right conduct growing out of interest in the thing to be done or learned. Young girls who had never taught school before developed an enthusiasm for teaching service. Others who had hitherto been helpers assumed responsibility and grew in meeting it. One is now enrolled in a college department of religious education, as a result of her summer experience.

People of the communities developed new attitudes because they had shared in the conduct of these schools for their children. Deeper insight into the meaning of religious education grew in localities which had hitherto not been able to visualize what it meant for a school to be *graded*, or have separate *departments*. Pastors, with their people, came to have more friendly feelings toward the efforts being made through religious education to bring fuller living to the communities.

A changed attitude toward teaching religion, a changed attitude toward the meaning of religion, even a limited training of teachers of religion, and an opportunity for more than six hundred children to try to live the Jesus life together for two weeks under controlled conditions and with sympathetic teachers; such an accomplishment was surely worth all the time, effort and money expended by those who contributed to the support of these twelve vacation church schools.

The Pentecost of Youth

A Pageant of Religious Education

*By Dorothy Clarke Wilson**

Episode One

THE FIRST PENTECOST

CHARACTERS: The twelve disciples. (*Only about half have speaking parts.*)

SCENE: *A dimly lighted space suggesting a room, a few seats or benches visible. In the background, a slightly stronger light illuminating it, is a small table bearing a few flat loaves of bread and a goblet of wine. Seven of the disciples enter one by one and group themselves about the room in attitudes of thoughtful waiting, almost of sadness. Three others come down the aisle and join the rest, they too sink into the same attitude. Offstage women's voices are heard in a song of praise, such as, a Hebrew chant or the familiar "Holy, Holy, Holy, Lord God of Hosts."*

JAMES: The women of the city lift their voices in thanksgiving for the harvest. And on the holy mountain the incense creeps upward like a groping hand. Alas, my heart aches for the empty souls of men!

PHILIP (*looking down at the table*): The hour of the feast draweth nigh. It is fitting that we should be gathered together in one place. Are we all here?

MATTHEW: Simon and Andrew, his brother, are not yet with us.

THOMAS (*walking up and down thoughtfully*): Yea, it is fitting, for who knoweth if the Feast of Trumpets shall not find us scattered like chaff before the wind?

NATHANAEL (*startled*): Scattered!

THOMAS: Is it not so? Shall not the leaves be scattered if the vine is cut? What are we that we should make ourselves leaders of men!

MATTHEW (*hopelessly*): Then what shall we do?

THOMAS: Alas, what can we do? Must we not turn again unto our old pursuits—our fishing and our trading, our tax-collecting and—

JAMES: Nay! God forbid! Can these hands that have broken bread for the multitude and felt the inflowing of life into wasted bodies return only to the mending of nets!

PHILIP: But if the Master be no longer here to bless the bread and impart the life—what then?

JOHN (*sadly*): Philip, Philip, hast thou forgotten the promise—the promise of his spirit? Shall we fail him again?

PHILIP (*brokenly*): Nay, nay! I would give my life for him! But what can we do? How can such as we speak with power unto the hearts of men! Alas, we are only humble laborers and fishermen.

JAMES: Thou art right. What can we do? For we are only fishermen.

PETER *and* ANDREW *enter in time to hear the last speech.* PETER *stands a moment musing, then faces them, his eyes blazing.*)

PETER: Fishermen! What think ye? Was not Moses a shepherd and David a keeper of flocks? Was not the prophet of Tekoa a herdsman, and was not *He*—a carpenter? Have ye the minds and hearts of dead men that ye can forget so easily?

JAMES: Nay, we have not forgotten. Our hearts are aflame within us. But if we should witness, who would listen? Our tongues are the tongues of unlearned men, and our ways are the ways of the humble. Are we not the same who sat but three harvests ago and mended our nets beside the sea?

PETER: Nay. Ye are not the same. (*All look at him in amazement. He lifts one of the loaves in his hands and breaks it.*) Remember ye how strangely he spake when we returned and found him sitting by the well in Samaria, how he seemed weary and hungry, and we begged him to eat?

MATTHEW: Ah, yes. He said, "I have meat to eat that ye know not of."

PHILIP (*musingly*): And we wondered how he could have found bread to eat. How blinded our eyes must have been to the things of the spirit!

PETER (*slowly*): Nathanael, rememberest thou when thou didst first come at the behest of Philip, how he said unto thee, "When thou wast standing beneath the fig tree, I saw thee"? And for this thou didst say unto him, "Thou art Messiah!"

NATHANAEL: I remember. How foolish he must have thought me to have accounted a bit of magic as a proof of kingship! Oh, my Master, what patience thou didst have with our dreams of clay! (*Lifts arms and stands a moment looking up.*)

PETER: And ye, Andrew and Jude, and thou, Levi, did ye not once dispute by the way as to who should be first in the Kingdom of God?

ANDREW: Yea, how little we understood! We even drove from his side the children who knew better than we did his Kingdom was love.

PETER (*searchingly*): James and John, sons of Zebedee, would ye again sleep in the garden? And I, would I again deny my Master? Nay, we are not the same! We have been trained for a mighty task! For three years we have sat at the feet of the Teacher of men. Little by little, like the still ripening of the vine's first fruit, our rough minds have been nurtured in the things of the spirit. Shall this priceless training go for naught? No, by the grace of God! The Kingdom of God is in our hands! The Master told us to tarry here until endued with power from on high. We will wait and pray until the spirit comes. (*They move one by one to attitudes of prayer, and the lights are slowly extinguished to indicate the passing of time. Then they come on again. A very bright light is turned on them from above. One by one they arise, lifting their faces to the light. Voices sing softly, or the organ plays "Holy Spirit, Light Divine." As song ceases, all sink to their knees and bow heads to ground.*)

VOICE (*speaks very slowly offstage*): "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. And, lo, I am with you alway, even unto the end of the world."

This play is suggested for use during Religious Education Week. Other suggestions for the observance of the week are to be found in a bulletin entitled *Religious Education Week* and may be secured from the International Council for ten cents.

Episode Two

THE MEETING OF THE CENTURIES

CHARACTERS: FIRST CENTURY, TWENTIETH CENTURY, THE STAR, THE VOICE.

SCENE: *No change of background. The* FIRST CENTURY, *clothed in black with an overdrape of white, comes slowly down the center aisle. The* TWENTIETH CENTURY, *dressed in white with an overgarment of deep red, follows some distance behind. If a more elaborate production is possible, eighteen other centuries dressed in similar cheesecloth robes may march slowly between them. The two centuries approach platform from opposite sides, regulating pace so that they meet in center.*

VOICE: Behold, the marching of the centuries
Across the stillness of unfathomable time!
The endless reaching of the hopes of men
Unto the distant whiteness of a goal sublime!
And men have lived and wrought and sought and dreamed,
And over all their vast achievement still appears
A growing vision in the human heart,
The mighty marching dream of nineteen hundred years!
(*The* FIRST CENTURY *and the* TWENTIETH CENTURY *face each other.*)

FIRST CENTURY: Across the vast expanse of years we meet,
And, lo, I marvel at the power in thy hand,
For thou hast touched the bounds of space and time;
Thou bowest giants to thy stern command.
And yet—thy robes are red! As mine are black
With ignorance and darkness, thine are red with blood!
Where is the star that burst upon my night
And set a dying world aflame with God?

TWENTIETH CENTURY: Thou speakest truly, yet from scarlet robes
My hands are lifted unto visions of release!
My heart is questing for a higher realm
Of justice, righteousness, faith, and peace.
Is it not triumph that the faith of twelve
Has swept on conquering wings through all the world?
Behold, a new star flames across the void,
Like unto that in Israel's heaven unfurled!

FIRST CENTURY: Show me this star, that I too may behold
Its glory and the wonder of its birth,
That I may press unto this questing heart
Thy vision of a new and holy earth.

TWENTIETH CENTURY: Come, thou who art the voice of prophecy,
Unroll the glowing vision of the years;
Unbare the patient souls of those who face
A mighty task through sacrifice and love and tears.
Come, thou who art tomorrow's pulsing dreams.
Declare the promise of a hope divine.
Unveil the whiteness of the dream fulfilled.
Behold, the hour is come! The star doth shine!
(*While music is played, the* STAR *comes slowly down the center aisle. A young girl dressed in yellow cheesecloth, and carrying a large gold star held high takes her place on the platform at the center back. A stronger light falls on her.*)

VOICE: *Behold, the Star of Christian Nurture!* Like that other star born long ages

*Westbrook, Maine.

ago out of the still darkness of eastern skies, it shines to guide men into the presence of the King. Follow, and thou shalt understand where the light of the star shall lead. (*Curtain is drawn or lights are extinguished while characters leave the stage. Let music be played softly while the few changes necessary are made.*)

Episode Three

The Challenge of Youth

CHARACTERS: MR. JONATHAN, a professor, known to his pupils and friends as "Mr. Johnnie," who is kept at his home with a sprained ankle.

CHARLES, his friend, a man of middle age
ALEX, CHARLES' son, a boy of college age
EFFIE, MADGE, TEDDY, DAVY — children of junior age, neighbors of MR. JONATHAN
RUTH, DICK, ANGELA, TAD — young people just out of high school or college

SCENE: *The porch of the professor's house. Setting may be same as in first scene, with benches and a chair or two. Flowers may be used as background. If no curtain is used, let such draperies and backgrounds as were used in the first episode remain for this.* MR. JONATHAN, *a man somewhat past middle age, who is seated in a chair near the center, and, polishing his glasses, settles down to read a book. Almost immediately the children are seen.* EFFIE *peering around the corner of the platform, places her finger on her lips, saying softly, "Sh!" The other children lean over her and try to see around.*

DAVY (*softly*): There he is!

EFFIE (*clapping a firm hand over his mouth*): Hush! He's busy.

(TEDDY *lets out a subdued giggle.* MR. JONATHAN *looks up, smiling.*)

MR. JONATHAN: Well, well! What have we here?

MADGE: We came to see you, but you're busy, and mother says we mustn't bother when you're busy.

MR. JONATHAN (*laying book on table*): And of course mother is right, little Madge. But you see, I'm not busy. (*Holds out empty hands.*)

TEDDY (*doubtfully*): But you've still got your glasses on.

MR. JONATHAN (*feeling of them*): So I have! So I have! But we'll soon remedy that. (*Takes them off.*) Now do you think mother would mind if you made me a little visit?

(*Delightedly the children run in and crowd around him.*)

MADGE (*getting up on his knee*): Please tell us a story.

MR. JONATHAN (*frowning*): Tell you a story! You actually want to listen to a dull old man tell a story?

TEDDY: Mm! I'll say we do!

EFFIE (*shyly*): Please do!

DAVY (*perching on the arm of his chair*): Yum, yum! Let's hurry up and start.

MR. JONATHAN (*thinking deeply*): Well, well, and what shall it be about? Shall it be a boy story or a girl story?

TEDDY: Boy! Make it a regular *he* one. You told us about a girl last time, don't you remember? Her name was Ruth the More—the More—

EFFIE (*precisely*): You mean Mo-a-bi-tess, Teddy. Doesn't he, Mr. Johnnie?

MR. JONATHAN: I reckon so, Effie. Well, how would you like to hear about a man who went on a journey?

DAVY: A long journey? And did he go in an airship?

EFFIE: Hush, Davy! Don't you know you mustn't interrupt?

MR. JONATHAN: Once upon a time there was a man who went on a journey from Jerusalem to Jericho. It was not at all a pleasant road he had to travel, for it led through rough places and dark mountain passes and often there were wild animals and even robbers—

(*His friend* CHARLES *appears at one side, but* MR. JONATHAN *and the children do not see him. He leans negligently against the wall, watching.*)

MADGE (*clapping her hands*): Oh, we know that story!

TEDDY (*importantly*): Yeah, we had it just last Wednesday in weekday church school!

EFFIE: And we played it, too—only not exactly like that.

MR. JONATHAN (*interested*): How did you play it? Don't you want to show me? That would be much jollier than listening to a story.

(*Children look at each other.*)

MADGE *and* DAVY (*in concert*): Let's!

EFFIE (*practically*): I'd better tell you how, because I'm oldest, and somebody has to. Davy, you be the little first grade boy that was just coming to school for the first time. Let's see, what was his name?

DAVY (*eagerly*): David, just like mine. And he had a book and a pencil and an apple.

EFFIE (*taking the book from the table*): Here's the book, Davy. You'll have to imagine the pencil and the apple. Now, Teddy, you'll have to be the fourth grade boy. Then I'll be Papska, the little Slavic girl whose father kept the mean little shop by the railroad tracks. (*Seeing* MADGE'S *look of disappointment*) No, you can be Papska, Madge. See, I'll tie this scarf of mine around your head.

TEDDY (*impatiently*): All right. Let's start!

EFFIE (*standing at one side*): Now, Davy is going to school for the first time, with his book and pencil and apple held tight. He is terribly frightened and is almost ready to cry. (DAVY *walks slowly across platform, looking about timidly, hand occasionally brushing tears from his eyes.*) He wonders if there is anybody anywhere who wants to be his friend. Then all of a sudden Max comes along—he's a big boy in the fourth grade—and spies poor little Davy and takes his book and pencil and apple away from him and pushes him down in the dirt and runs away. (TEDDY *starts menacingly toward* DAVY *from the other end of the stage, seizes the book, pushes him over, makes a rude face at him, and runs away.* DAVY *sits on the floor crying.*) Now I come. I'm the rich man's daughter, Lucille, and I live in a big house on the hill, and I have a grand silk dress and a pink parasol. (EFFIE *approaches haughtily, as if carrying a parasol, sees* DAVY, *and passes at a distance, drawing her skirts away.*) Now, Teddy, you are the other boy who is sorry for Davy, but scared for fear Max will come back. (TEDDY *approaches, looks fearfully about, hesitates, then runs away.*) Then comes Papska, the little Slavic girl, and what do you s'pose she does?

MADGE (*happily*): I know. I see poor Davy crying, and I get down on my knees, 'side of him (*does so*), and wipe his face with my handkerchief and give him my pencil and apple and say, "See! Papska is your friend, and she is going to take you to school and—" (*She leads* DAVY *across stage, suddenly spies* CHARLES, *and stops short.*) Oh!

CHARLES (*sauntering in*): Well, well, I must say! How very amusing!

MR. JONATHAN: That you, Charlie? Come right in. These are my children. (*Puts arm around* DAVY, *who has run back to his side.*) And this is my friend, Mr. Charles, who is visiting me.

EFFIE (*shaking hands gravely*): We must be going now. We had a lovely time playing the story. (*to* MR. JONATHAN) You see, it's all the nicer, because there really is a little Slavic girl in our department in Sunday school. Her father works in the mill, and she's awfully nice.

TEDDY: Goodbye, Mr. Johnnie.

MR. JONATHAN (*waving*): Goodbye, children. Come again. (*All wave before going off.*)

CHARLES (*testily*): What ridiculous nonsense! What—what impudent tom-foolery! I thought you were a college professor, and here I find you're a silly old grandfather—a namby-pamby Sunday school teacher.

MR. JONATHAN: That's my greatest ambition in life, Charles, to be a teacher.

CHARLES: Sorry. I shouldn't have said that. I'm touchy lately. That rotten factory business is preying on me. It's no easy job being part owner of one of the biggest industrial plants in the state, I tell you. If any man thinks it's all clover, he's mistaken. I expect any minute to get a wire from my foreman that the whole ungrateful lot has gone on strike. Don't you have any trouble with workers around here?

MR. JONATHAN (*slowly*): No—no, Charlie. We don't have any trouble here.

CHARLES (*irritably*): Humph! That's funny. Not much foreign element, perhaps.

MR. JONATHAN: On the contrary, we have a large foreign element. But most of our mill workers are young people.

CHARLES: Ours are, too. That's one of our chief troubles. It's the young fry that starts all the fights. Too blamed ambitious. And every nationality ready to fly at every other nationality's throat. If it weren't for race prejudice—say, how do you account for this Utopian state of affairs you've got here, anyway? I suppose you try to make all your laborers feel like capitalists.

MR. JONATHAN: No, we try to make them feel like brothers.

CHARLES (*astonished*): Brothers! How in the name of common sense do you do that?

MR. JONATHAN (*slowly*): Well, we have a church—

CHARLES (*testily*): Well, if you mean to imply that we haven't got a good church in our town, you're mistaken. I'm one of the—er—pillars so to speak, myself. We had a thousand dollar surplus in our treasury last year, thanks to the treasurer's economy. I'm treasurer myself. If that isn't a successful church—

MR. JONATHAN (*quietly*): And then, too, we have a Sunday school—

CHARLES (*contemptuously*): Sunday school! Milk and water! What's a Sunday school got to do with real he-men's problems! For that matter, we've got one ourselves Few kids and old women. Doesn't do any harm as long as it doesn't cost anything.

MR. JONATHAN: Ours does cost something It's one of the biggest items on our budget. But more than money, it costs time and strength and sacrifice and long months of training for a great number of people

CHARLES: Stuff and nonsense! Look at my Alex. Graduating with a fine *cum laude* just last week. It certainly didn't take Sunday school to make a man of him. But to return to the question in hand—

MR. JONATHAN: You mean to continue it.

CHARLES (*crisply*): No! To return to it! don't know what things are coming to The world's in a frightful mess. Take the war problem. It's just another mill proposition on a large scale. Look at 'em Haven't they tried about everything? tell you we're not a bit nearer world peace than we were in 1918, and we never will be, I'm thinking. The race problem's just the same. How much good does law-mak

ing and preaching do when a couple of races get to hating each other? I tell you as long as you have two races of people in the same boat, you're bound to have enough fighting and squabbling to pretty near upset the craft.

MR. JONATHAN: Unless you have brotherhood.

CHARLES: Brotherhood! Yeah! Tell us how we're going to get it. It's all very well to spout idealistic theories, but I tell you we've got to act, not theorize. (*Gets up and walks up and down, hands clenched behind back.*) This is important, I'd have you know. It may not be to you, because you haven't any son to feed into the war machine if it happens to come along, and you haven't any business to go on the rocks if the fight gets too stiff between capital and labor. I tell you, it's an important matter. It has to do with our very civilization.

MR. JONATHAN: You're right, Charlie. The world's great problems are very important. And there's only one thing in the world that can solve them.

CHARLES (*forcefully*): What?

MR. JONATHAN (*quietly*): What you have just seen this afternoon.

CHARLES: You mean, you can't mean, those kids!

MR. JONATHAN: No. I mean those future citizens, those future diplomats, those future mill workers. Do you think they are likely to forget the story of that Slavic child when they are challenged with that eternal question, "Who is my neighbor?"

CHARLES: Humph! Oh, I've heard of this religious education business. I suppose you have everything that's going in this ideal community of yours—vacation Bible schools, institutes, weekday stuff, and all the rest of the folderol.

MR. JONATHAN: Surely. If anybody offered you a million dollars in gold, you'd take all that your pockets would hold, wouldn't you? You wouldn't be satisfied with a measly five dollar gold piece?

CHARLES: Naturally not. I'm a business man, not a fool.

MR. JONATHAN: I have seen many keen business men who were spiritual fools.

CHARLES: Humph! I suppose you think that stuff is a panacea for all the world's ills.

MR. JONATHAN (*decidedly*): I *know* it is.

CHARLES: Another idealistic theory—that won't work!

MR. JONATHAN: On the contrary, it does work. It's working in this very town.

CHARLES: What do you mean?

MR. JONATHAN (*looking at his watch*): If you'll wait five minutes, I'll show you. Charlie, I'm absolutely convinced that the hope of the world lies wholly in its youth.

CHARLES (*snorting*): Humph! Mighty poor hope, then. If I thought that jazz-mad, irresponsible horde that's pouring out of our high schools this June—

MR. JONATHAN: You mean *your* high school, Charlie.

CHARLES (*testily*): There's no sense arguing with you. You're too blamed sure of yourself. Here comes Alex with the mail. I hope he hasn't any bad news from the factory. (*Wipes forehead.*) This thing is getting on my nerves.

MR. JONATHAN (*quietly*): Why not let Alex help you straighten out the situation?

CHARLES: Alex! He do anything connected with the factory! You don't know Alex. He, well, it wouldn't work at all. In the first place, he hates foreigners like poison—

MR. JONATHAN: I see. I see. No, you're right. It wouldn't work at all.

(ALEX *enters, a tall, languid, good-looking youth, a trifle foppish.*)

CHARLES (*eagerly*): Any news? I thought I saw you reading a letter.

ALEX (*waving a flippant hand*): My own property, governor. I beg of you, take life easy. Don't get so excited.

CHARLES (*irritably*): I wish you'd take things seriously once in a while. You don't seem to realize how important this is. You may think life is all one glorious automobile ride, but it isn't.

ALEX: Oh, yes, it is. The sole result of my twenty years of fruitful experience is the observation that life is just what you make it.

MR. JONATHAN: I agree with you, boy. Life is exactly what you make it.

ALEX (*a little abashed*): That's—er—exactly what I've discovered. Some people make it a church service and some a funeral—like dad—and some an automobile ride—

MR. JONATHAN (*quietly*): And some an eternal challenge.

ALEX: Er—exactly. As for me, I prefer to make it an automobile ride until I get a flat tire. Then maybe I'll make it a—

CHARLES (*dryly*): A nap, most likely. (*Turns his back.*)

(RUTH, DICK, *and* ANGELA *appear, still in their caps and gowns, as they have come straight from their graduation. These may be either gray or black, the color depending on whether high school or college students are portrayed.*)

ANGELA: There's Mr. Johnnie!

MR. JONATHAN (*eagerly*): Come in, come in. I've been expecting you. You met my friend Charles the other night, I believe. And this is his son Alex.

CHARLES (*under his breath*): Some more of your protégés, I suppose.

MR. JONATHAN (*proudly*): My Sunday school class, Charlie, or a small part of it. They promised to drop in on me after their graduation exercises.

CHARLES: Well, well! Pleased to meet you again, I'm sure. My son Alex, here, graduated last week. Got a *cum laude*, too.

ALEX (*modestly*): Can it, dad. It wasn't my fault I got it. There are lot of ways to bluff. (*Winks at newcomers.*)

RUTH (*taking off her cap and gown and throwing them on a bench*): It was a wonderful graduation, Mr. Johnnie. I wish you'd been there to see it.

DICK (*enthusiastically*): It was grand, Mr. Johnnie. Tad's valedictory made everything seem so big—life and all that. It made you feel as if you could do anything.

MR. JONATHAN (*looking around*): Where is Tad?

DICK: He's coming. He got a long distance from his father and had to go to answer it.

RUTH (*to* CHARLES *and* ALEX): Tad is our brilliant one, you see. We're all so proud of him. He's won a scholarship to some big western university, and we're all expecting him to do great things.

MR. JONATHAN: Tad is the son of Longman, our biggest mill owner. You've probably heard of him. He has plants all over the country.

CHARLES (*impressed*): Longman! I should say I have. There's a keen business man for you.

ANGELA: Oh, Mr. Johnnie, I've got some news for you. What do you think! My chance has come already. I've got a chance to start training the first of July in the new hospital in Richville.

MR. JONATHAN: Bless you, child! That is good news. (*reminiscently*) I think I can remember the day you decided you wanted to be a nurse, Angela. Do you remember?

ANGELA (*kneeling beside his chair*): It was the first vacation school we ever had, and I was in the junior department. Do you remember, Mr. Johnnie, what a hard time you had getting that vacation school started? Everybody thought it was such a silly idea. What a long time ago it seems, and now here are Ruth and I all grown up, and I'm going to be a nurse, and Ruth is leaving next week for her beloved settlement work in New York.

ALEX: She's doing what?

RUTH: I'm going into settlement work. Isn't it perfectly ducky that I should have a chance to train for it so soon? Miss Owens, our recreational director at the summer institute, got it for me.

ALEX: Humph! What are they going to do with you when you get down there?

RUTH: Oh, I'm going to teach little children, I think. Miss Owens thinks it won't be nearly so hard because we've had such wonderful teacher training classes right in our own church—thanks to Mr. Johnnie.

ALEX: Dirty foreign brats, I presume.

RUTH: I hope so. It will be such fun making them clean. I know I'm going to love it. We've been teaching some of the Slavic children at the mill as a special project in Mr. Johnnie's class this year, and it's been heaps of fun.

ALEX (*to* DICK, *rather sneeringly*): And what are you going to do? Be a minister, I imagine, or a Y.M.C.A. secretary, or something of the sort.

CHARLES: Alex! That doesn't sound well. Don't forget your father is one of the pillars of the church.

DICK: No. I'm going to South America.

ALEX (*more interested*): Say, honest? I always thought I'd like to go down there on a trip.

DICK: I'm not going on a trip. I'm going to live there.

ALEX: I wouldn't like that. What's the idea?

DICK: I'm going to be a doctor.

ALEX: A doctor! Say, do you know what you're getting in to? Take it from me, it will be a good ten years before you're earning more than a bare living. Why don't you choose something that brings in the dough quicker? Now as for me—

DICK: I'm not going to do it to make money. My dad's got plenty.

ALEX: Then what on earth are you doing it for?

DICK (*slowly*): I'm afraid—you wouldn't understand.

CHARLES: No, he's right, Alex. You wouldn't.

MR. JONATHAN: I think Dick's idea is that that is the way he can be of greatest service. Isn't that about it, Dick?

DICK: Yes, sir. That's exactly it.

ALEX: But why on earth go to South America to do it? Why not stay here and take it easy?

DICK: Well, you see I'm sort of interested in what's going to happen to the world in the next fifty years. I'm thinking this war problem is sort of up to us of the younger generation to settle. And the only way to do it—

CHARLES (*eagerly*): Yes, how are you going to do it? How are you going to make those jealous fellows down there in South America love us? Tell me that.

DICK: It seems to me the most logical way is to start by loving them.

(CHARLES *walks up and down, scratching his head thoughtfully.* TAD *enters hurriedly, cap in hand, gown slung over his shoulder.*)

TAD: Hello, Mr. Johnnie. Hello, everybody.

MR. JONATHAN: Come in, Tad, my boy. Come in.

TAD: I'm afraid it's just to say goodbye, Mr. Johnnie. I'm taking the afternoon train to meet dad. He's over at Clinton.

DICK: You *are!* Then you'll miss the senior banquet tonight.

TAD: I'm sorry. Something has happened.

(*Continued on page 36*)

Suggestions for Building Worship Programs

SUGGESTIONS FOR THE NURSERY CLASS FOR OCTOBER

*By Eva B. McCallum**

The plans the teacher of the nursery class makes are not things for her to do at stated times during the morning but are arrangements to stimulate helpful activities for each child during the entire time he is present. No service or program, as the terms are usually understood, is needed. The nursery class session begins for each child when he arrives and closes when he leaves. No other opening or closing is necessary.

A new teacher in commenting on the interest of two children in helping fasten pictures on the picture board said, "I believe it made a greater impression upon them than the story I told them of the little girl helping." How wonderful it would be if all nursery class teachers could learn the important principle, that *the act the child enjoys influences him more than anything that an adult may tell him,* as soon as this young teacher did!

The nursery class teacher should enjoy the privilege of guiding the little child's development rather than serve from a sense of duty and determination to get results that are not of value to the little child. She needs also to understand the children's needs and be so interested in meeting them that she will not desire the reward of praise or unwholesome affection from the children. Such comment as, "How beautifully Mrs. J— manages the children!" "How much the children love Mrs. J—!" and "How cute the children look doing that!" are often heard. A supervisor of public school kindergartens said, "I never allow students to do practice teaching until they have stopped thinking of children as cute little things."

With some of the general needs in mind let us consider what helpful influences may be brought to our children during a specific period.

In planning for the Sundays in October we will first find what the children will probably be seeing and what they will be doing in their homes during this period. In some localities the change in autumn leaves may interest the children. Does this interest and experience provide an opportunity of meeting a religious need of the child?

Mere drilling on color or names of leaves would not be helpful even to the child's mental development and would certainly not be of value in religious development. Neither could the fact alone that this is one part of God's creation have value so long as the child may unconsciously feel, "What's that to me."

Religious development is aided, however, if we guide the child to feel that a specific object is important to him and to recognize that God, our Heavenly Father, has provided it and to feel thankful to him for it.

For one morning, then, we may plan to provide experiences with autumn leaves that may increase the child's understanding and faith in God and give him another thing about which to talk to God.

A picture of children playing with leaves and a quantity of brightly colored leaves in the nursery class room will stimulate the children's interest. Suggest that they arrange branches of leaves in bowls and on the picture board. The suggestion of choosing a crayola like one of the leaves will encourage a desire to draw leaves to place on the picture board also.

Many children who have just reached their third birthday are not ready to enter into the activities, especially in strange surroundings, and should not be expected to give the sustained attention necessary for even a brief story. All the children will probably be able without harmful effort to follow the combined action and story suggested here. They should first have opportunity to handle and thoroughly investigate the leaves. Then the leader may continue.

The shiny green leaves waved this way, that way, this way, that way. (Wave green leaves gently.)
The green leaves made a cool place for the children to play.
When it was colder the green leaves were not the same.
Some of the leaves were like these. (Wave yellow leaves.)
Some of the leaves were like these, so bright and pretty. (Wave red leaves.)
Then the leaves dropped from the tree. They went whirling over and over down to the ground.
The children ran through the leaves on the ground.
They tossed the leaves up, and the wind blew them tumbling over and over down the street.
The children ran to catch them. They liked to play with the leaves.
We like the leaves too. We are glad our Heavenly Father planned the pretty leaves.

The song "Little Birds are Flying" in *Songs for Little People* by Danielson and Conant may be used with the words "Pretty leaves are whirling," or "I am a leaf," found in *The Nursery Class of the Church School* by McCallum may be sung while a child shows how a leaf falls, or while a leaf is dropped.

The children will also play with their blocks and dolls as they wish. These activities are always of value to encourage kindness and sharing and it is not necessary to associate every activity during the morning with the special thought being stressed. There is more danger of forcing so much on the nursery class child that he cannot assimilate and use it than in not teaching him enough.

Another autumn experience and interest of some children may be the red apples on the trees or the canning of fruit in the home connected with the child's enjoyment in eating the fruit. It will add to the child's interest to be given the opportunity to pick fruit from the tree. However, when the child cannot have actual experience with the source of a food, or when it is greatly changed from its original state, no attempt should be made to explain God's creation through it. It will only be possible, then, to encourage interest in the food because it is good for children. Since time in the nursery class is limited and since it is best to use the same stories frequently, we will usually select material with which both the idea of God's gift and its value in helping children to grow can be associated.

Sometimes parents request help in overcoming dislikes of wholesome food. Teachers need to discover individual children's needs in order to make the best selection of material.

Activities of setting a table built of blocks, pretending to stir and prepare the dinner, and playing being small and growing tall may be used with any food selected.

The experience of going to church and the need to be happy there is constant. Such activities as, building churches and sidewalks with dolls or cutouts of people to walk to church; arranging chairs to make an enclosure that the children may walk about and then go inside where they may choose a song to sing or something that they like to do in church school; drawing after interest has been directed toward the church building; choosing a picture of their own church from two or three pictures of churches; taking special care of church equipment; and bringing and arranging flowers and pictures are activities that should be repeated frequently. It will be well to use some of these at the beginning of the church school year and part of them may be used every Sunday.

The story of Samuel going to the church and helping there may be told but only those incidents that are the same as the present-day child's experience should be included. It must be remembered that "all stories about little children are not for little children."

*Kansas City, Missouri. Author of *The Nursery Class of the Church School,* Bethany Press.

PRIMARY WORSHIP SERVICE FOR OCTOBER

*By Ruth Shriver**

One of the very fine 1930 books for workers with primaries is *Exploring Religion with Eight Year Olds* by Helen Firman Sweet and Sophia Lyon Fahs. The reading of it renews one's enthusiasm for doing truly creative work. In story form, just as it happened, the teacher tells of the class experiences Sunday after Sunday. Though we do not agree with all that it suggests, it is most stimulating.

Each week the worship service is discussed afterward in class. The children in the group, real children in a real church school, seem considerably above average intelligence; and the environment in which they work is ideal. Their leaders are of the best. But the problems they face are those common to all children.

("Chapel" is used in the sense of "worship service," and "principal" for "superintendent," in the following excerpts which show how the worship service and class activities were coordinated.)

After the first chapel service, they reported having liked the music best of all.

* * * * *

In discussing the chapel service afterward, Janet said, "I liked hearing all those stories- -"

"I did too; it was awfully interesting," said Jean.

"I liked the little song the children had made up the best!" was Philip's comment.

"I liked the organ music best," said John. "I was thinking about the flowers and birds and about Jesus all the time Dr. Charlton was playing. I thought to myself if they hadn't killed Jesus, he might be alive today."

* * * * *

*Director of Children's Work, Board of Religious Education, Church of the Brethren, Elgin, Illinois.

The teacher asked the class what they thought of the chapel service. John said, "I certainly thought about myself last Sunday when she was talking about leaders. Last Sunday I thought it was enough just being elected as leader, and yet I wasn't acting like one at all."

* * * * *

The children discussed the chapel service and seemed very much impressed with the fact that Mrs. Fahs had worked out a service around the things that the class had been considering. They were delighted that she had shown their frogs.

John said, "You know, when she was talking, I wanted to say that it just seems to us that God put a little seed of life in the world once and then *that* had other seeds that grew and *those* had more seeds, and this has kept on going until there's all sorts of things in the world, but always if you go back far enough, you come to God."

* * * * *

Mr. Knebel led the chapel service this morning on the subject of coal miners. He spoke briefly about the need for coal in the world, and pictured the steps necessary to make it available for use. Then he introduced the speaker of the morning, Mr. Geovak, one of the coal miners in Pennsylvania. Mr. Geovak wore a miner's cap on his head, and spoke English with a foreign accent as he told the children stories of his own experiences as a coal miner.

Following the chapel, the children went to the handicraft room. On the way Jean said, "Oh, I wish we could take up our collection right now and give it to that man!" John said, "I wish we could ask him some questions." Robert said, "So do I."

* * * * *

The principal, realizing that certain parents of children in the school had unusually wide and varied experiences, began planning to have some of these as speakers in the children's worship services. She believed that such parents might make very stimulating contributions to the children's thinking, and furthermore she realized that the sense of family fellowship which such cooperation usually brings might be an added asset in the work of the school.

* * * * *

The children discussed again what they were going to say regarding their chart at the chapel service the next Sunday. They reviewed the things they had discussed the previous week and then Jean and John each told what they would say in their talks next Sunday. They seemed to hesitate a bit and were rather self-conscious in trying to get their ideas expressed. The teacher felt that they needed special coaching in order to speak more easily so she suggested that they meet with her on Friday afternoon for a special practice. The others in the class also thought this would be desirable.

* * * * *

The final chapel service was an event of marked significance because of the fact that a representative from each class in this school shared in the service by telling something of the year's work done by his class . . . service was truly inspiring and left one with an impression of the wide range of experiences which members of the school had been having during this year's work*

One cannot refrain from sighing, "But our children cannot think like these, and even if they could, I wouldn't know how to lead them to it." Several things, however, stand out clearly.

The principal considered the class experiences of the children in preparing her worship programs.

The teacher nearly always allowed the children to discuss the worship service afterward, thus greatly enriching its value.

Both the worship and class experiences were shared ones, the pupils being depended upon to contribute. It is easy to understand the appreciation of one of the children for his leader when he said, "She lets us think."

Would it be profitable to include in the rules that are going to govern this year's programs the ones just mentioned?

Some October Experiences of Primary Children

1. A gradual settling into the routine of public school life.
2. A return to the church school for many city children after a three months' vacation.
3. Promotion to the next higher grade in the church school (with first year primaries, a change of departments).
4. Learning to know and cooperate with their new teacher.
5. The ever continuing problem of getting along with the groups at school, home, and elsewhere.
6. Witnessing the glory of autumn.

Suggested Themes and Materials

Call to Worship for the Month:

Leader: This is the day which the Lord hath made; let us rejoice and be glad in it.

Response: I was glad when they said unto me, Let us go into the house of the Lord. (Music printed in September, 1929 *Journal*, page 31)

October 5

Theme: *Our Church Home Friends*

Aim: To welcome the first year primaries into the department. To create a fellowship atmosphere among the children and their new teachers.

Story: "The Story of Robert"

Robert was seven years old. He and daddy and mother had come to the city to live, just one week ago. Everything was very new and strange. When Sunday came, there was no church school near by for Robert to go to. It was too far away for him to go alone. Mother said, "Wait a week or two, and mother will go with you." But Robert wanted to go the very next Sunday. All the week he thought about it. Friday, after school, he came running to mother. "Oh mother," he said, "Tom Spear lives on this block. He goes to church school. He says I may go with him next Sunday. Please, mother, say yes."

Mother thought a minute. "Will you be very careful crossing the streets?"

"Yes, mother, truly I will."

"You'll come right home with Tom when church school is over?"

"Yes, mother, sure I will."

"Very well," said mother. "You may go."

When Sunday came, Robert was up bright and early. Church school was at 9:30 and Tom said they mustn't be late. He sat by the window watching. What if Tom should forget? No, there he was. He called, "Hurry, Robert, we mustn't be late." Robert kissed mother and hurried off.

After a long walk they came to the church. Just as they were going up the steps a voice called, "Hello, Tom, you don't go in the primary room. You know we're *promoted.*" "Oh, sure enough," said Tom. He forgot all about Robert and turned and went in another direction. Poor Robert, he did not know where to go, or what to do. He wished he had not come. He thought, "I believe I'll go home." Then he remembered he did not know the way. He was too big to cry, but he felt just like it.

Just then he heard a voice say, "Hello, Robert, are you coming to our church school?" It was James, a boy from the same school he went to every day. "I don't know," said Robert. "I don't know where to go." "I'll show you," said James. "You'll be in my department. That's the primary. You'll like it. I've got a fine teacher. Oh, there she is now. Say, Miss Benton, can Robert be in our class?"

Miss Benton had such a happy face, and such a pleasant smile. Robert did hope he *could.*

"How old are you, Robert?" said Miss Benton. "Seven," said Robert, "and I'm in the same grade as James in school." "Then you come right along with us." She led the way to a class of boys and girls.

They all looked very happy to see Miss Benton.

Robert soon felt at home. One of the boys gave him a chair. They all looked glad to see him.

It was a very happy hour. Robert knew some of the hymns they sang; and some of the Bible verses that they read.

After Miss Benton had told a story, she gave each one a story paper and book cover. She asked them to keep it clean and fresh, and bring it with them every Sunday. She told them they would have a new story paper every Sunday to put in their cover. At the end of the quarter they would have a whole book of stories and a fine, new cover given them, to keep always. She asked each one not to forget to bring his story book each Sunday. She asked them to read their stories over again at home, and asked them not to forget to learn the memory verse each week. "Because," she said, "these stories and verses will tell you about God, your Heavenly Father." Then she added, "and don't forget our church school begins at 9:30 and be here on time." Robert thought, "I won't forget," and he meant it.

When church school was over, Tom was waiting at the door for him.

"Did you have a good time, Robert?" he asked. "Fine," said Robert, "I'm coming every Sunday."

—From *Primary Story Worship Programs*, Berg. Copyright, Richard R. Smith, Inc. Used by permission.

Scripture Verses: Psalms 19: 1, 2; 8: 1, 3, 4; 74: 16, 17.

Songs: "Friends, Friends, Friends"
(Printed in January, 1928, *Journal*, page 30)
"Welcome To Our Sunday School"
(Printed in July, 1930, *Journal*, page 34)

Take time to introduce the teachers to the groups and let them say a few words. Have each class to stand with its teacher. The second and third year primaries make the newly arrived primaries feel welcome, through choosing one of their favorite songs. Perhaps the first year primaries might return the kindness with one of their songs. An older child might be selected beforehand to welcome the newcomers.

October 12

Theme: *Our Church Home*

Aim: To deepen the children's appreciation for their church home by adding to their knowledge about it.

Story: Ask the minister or some adult who can talk to children to come into the group and relate interesting incidents that will portray the history of the building and growth of their church.

Discussion: Let children tell any incidents which may have been recalled to their minds by the minister's talk.

Scripture: I was glad when they said unto me "Let us go into the house of the Lord."

Song: "Worship Song"
(Printed in May, 1930 *Journal*, page 32)

October 19

Theme: *Caring for our Church Home*

Aim: To strengthen appreciation and care for the church and its equipment. To continue stimulating appreciation for the joys of autumn.

Story: "Martyn's Flying Trip," *The Mayflower Program Book*, Perkins.

Discussion: Following the story, draw out suggestions for our own care of our church home.

Song: "Lord of the Sunlight" (Tune: "Crusaders' Hymn")

Lord of the sunlight,
Lord of the starlight,
Lord of the seasons,
Teach me to know
How best to love thee,
How best to serve thee,
'Mid summer's flowers or winter's snow.

October 26

Theme: *What Can I Do for Others?*

Aim: To strengthen appreciation for being helpful to one's group in Sunday school. To continue worship through sensing autumn experiences.

Stories: "Playgrounds," *Pilgrim Elementary Teacher*, June, 1929
"The Boy Who Didn't Need to Be Told," *Pilgrim Elementary Teacher*, June, 1929
"The Palace That Was Built by Music," *Why the Chimes Rang*, Alden.
"Richard's Happy Sunday," *Primary Story Worship Programs*, Berg (p. 38)

Scripture: Psalms 34: 3; Proverbs 5: 11; Luke 10: 27.

Songs: "Friends, Friends, Friends"
"This is My Father's World"

Good October Hymns

(The following from *Songs for Little People*, Danielson and Conant)
"This is God's House"
"The Church"
"Lord of the Sunlight"

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*From *Exploring Religion With Eight Year Olds*, Sweet and Fahs. New York, Henry Holt and Co. Used by permission.

(The following from *Song and Play for Children*, Danielson and Conant)
"Our Dear Church"
"When Jesus Was a Little Lad"
"Bells Are Ringing"
"A Song of God's House"
"Falling Leaves"
"Birds Flight"
"What the Seasons Bring"
(The following from *Melodies*, Leyda)
"All Things Whatsoever"
"O Give Thanks Unto the Lord"
"Enter Into His Gates With Thanksgiving," *Carols*, Leyda.

Books for the Primary Superintendent

Berg, *Primary Story Worship Programs.* Garden City, New York, Doubleday, Doran and Co.
Blashfield, *Worship Training for Primary Children.* New York, Methodist Book Concern. $2.00.
Chapin, *A Year of Primary Programs.* New York, Methodist Book Concern. $2.00.
Danielson and Conant, *Song and Play for Children.* Boston, The Pilgrim Press.
Danielson and Conant, *Songs for Little People.* Boston, The Pilgrim Press.
Leyda, *Carols.* Wapello, Iowa, Leyda Publishing Co.
Leyda, *Melodies.* Wapello, Iowa, Leyda Publishing Co.
McArdle, *Primary Superintendents' Manual.* St. Louis, The Bethany Press. 75 cents.
Oglevee, *The Child's First Songs in Religious Education.* Cincinnati, Standard Publishing Co. $1.00.
Perkins, *The Mayflower Program Book.* Boston, The Pilgrim Press.
Shields, *Worship and Conduct Songs for Beginners and Primaries.* Richmond, Presbyterian Committee of Publication.
Sneath and Thomas, *A Child's Garden of Song.* New York, the Century Co. $1.50.
Sudlow, *Primary Plans for the Smaller Sunday School.* Philadelphia, The Judson Press. 75 cents.
Sweet and Fabs, *Exploring Religion With Eight Year Olds.* New York, Henry Holt & Co. $2.50.
Complete set of the new Primary Graded Lessons.

JUNIOR DEPARTMENT WORSHIP SERVICES FOR OCTOBER

*By Edna M. Crandall**

THEME FOR THE MONTH: Loyalty
MUSICAL THEME: "True-hearted, Whole-hearted, Faithful and Loyal"
MEMORY WORK: Pledge to the Christian Flag
I pledge allegiance to my flag,
And to the Savior for whose kingdom it stands,
One brotherhood, uniting all mankind,
In service and in love.
(Place the Christian flag at the front of the room during the services.)

THEMES
First Sunday: Loyalty to Christ
Second Sunday: Loyalty to Church
Third Sunday: Loyalty to Country
Fourth Sunday: Loyalty to the Cause of Christian Missions

October 5

THEME: *Loyalty to Christ*
PIANO PRELUDE
SALUTE TO THE CHRISTIAN FLAG
HYMN: "True-hearted, Whole-hearted, Faithful and Loyal"
RESPONSIVE READING:
Leader: One day Jesus asked his disciples, saying, Whom do men say that I am?
Response: And they said, Some say John the Baptist; some Elijah; and others, Jeremiah, or one of the prophets.
Leader: He saith unto them, but who say ye that I am?
Response: And Peter answered and said, Thou art the Christ, the Son of the living God.
Leader: Then said Jesus unto his disciples,
Response: If any man would come after me, let him deny himself, and take up his cross and follow me.
Leader: Many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away?
Response: Peter answered him, Lord to whom shall we go? Thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God.
Leader: Follow me, the Master said,
Response: We will follow Jesus.
Leader: By his word and spirit led,
Response: We will follow Jesus.
HYMN: "Dear Lord, We Give Our Youth to Thee"
(*See accompanying music*)
A LITANY OF PRAYER:
Leader: To our Lord and Master, Jesus Christ our Savior,
Response: Help us, O God, to be loyal.
Leader: To the teachings that he left us in thy own word, our Bible.
Response: Help us to be loyal.
Leader: To the flag which stands for his Kingdom and represents his cause throughout the world.
Response: Help us to be loyal.
Leader: To our church and church school where we worship him, and learn about him,
Response: Help us to be loyal.
Leader: To the great work which our Lord has left to us, of carrying the gospel to every land, until his name shall be known in all the earth.
Response: Help us O God, to be loyal.
OFFERTORY SERVICE FOR THE MONTH.
Leader: Let every one give according as he purposeth in his heart, not grudgingly nor of necessity; for the Lord loveth a cheerful giver.
Response: Freely ye have received, freely give.
Offertory Music
Response: Lord of all creation,
Now before thy throne,
We thy people bring thee,
Gifts that are thine own. Amen.
HYMN: "Fairest Lord Jesus"

October 12

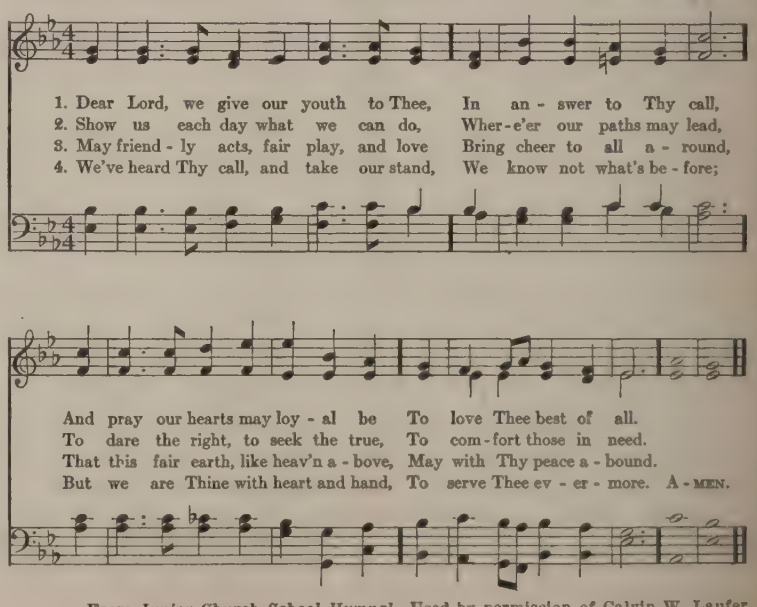
THEME: *Loyalty to Church*
PIANO PRELUDE
OPENING SENTENCE:
I was glad when they said unto me,
Let us go into the house of the Lord.
MUSICAL RESPONSE:
The Lord is in his holy temple;
Let all the earth keep silence before him.
Amen.
HYMN: "The Church's One Foundation"
LEADER: Jesus was loyal to the church. It was his custom to go to the synagogue on the Sabbath day. Let us read together Luke's account of his preaching in the synagogue at Nazareth.
SCRIPTURE READING (*Unison*): Luke 4: 16-22
And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the Sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book and found the place where it was written,
The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.
And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fastened on him. And he began to say unto them, Today hath this Scripture been fulfilled in your ears. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth.
A LITANY OF PRAYER:
Leader: Jesus, with thy church abide,
Be her Savior, Lord, and Guide,
While on earth her faith is tried:
Response: We beseech thee, hear us.
Leader: May she guide the poor and blind,
Seek the lost until she find,
And the broken-hearted bind;
Response: We beseech thee, hear us.
Leader: Save her love from growing cold,
Make her watchmen strong and bold
Fence her round, thy peaceful fold:
Response: We beseech thee, hear us.
Leader: May her lamp of truth be bright,
Bid her bear aloft its light,
Bring all nations clearer sight:
Response: We beseech thee, hear us. Amen.
OFFERTORY SERVICE (*See service for October 5*)
HYMN: "I Love Thy Kingdom, Lord"
SALUTE TO THE CHRISTIAN FLAG

October 19

THEME: *Loyalty to Country*
(Place American Flag beside the Christian Flag at front of room)
PIANO PRELUDE
SALUTE TO THE CHRISTIAN FLAG

Dear Lord, We Give Our Youth to Thee

Rev. Calvin W. Laufer, 1926 — GREEN HILL — Albert L. Peace, 1885


1. Dear Lord, we give our youth to Thee, In an - swer to Thy call,
2. Show us each day what we can do, Wher - e'er our paths may lead,
3. May friend - ly acts, fair play, and love Bring cheer to all a - round,
4. We've heard Thy call, and take our stand, We know not what's be - fore;
And pray our hearts may loy - al be To love Thee best of all.
To dare the right, to seek the true, To com - fort those in need.
That this fair earth, like heav'n a - bove, May with Thy peace a - bound.
But we are Thine with heart and hand, To serve Thee ev - er - more. A - MEN.

—From *Junior Church School Hymnal.* Used by permission of Calvin W. Laufer.

*Assistant Clerk, Probate Court, District of New Haven, New Haven, Conn.

RESPONSE
Fling out the banner, let it float,
Skyward and seaward, high and wide;
The sun that lights its shining folds,
The cross on which the Savior died.

SALUTE TO THE AMERICAN FLAG

RESPONSE:
On the shore, dimly seen through the mists of the deep,
Where the foe's haughty host in dread silence reposes,
What is that which the breeze, o'er the towering steep,
As it fitfully blows, half conceals, half discloses?
Now it catches the gleam of the morning's first beam,
In full glory reflected, now shines on the stream;
'Tis the star-spangled banner;
Oh, long may it wave
O'er the land of the free
And the home of the brave.

RESPONSIVE SERVICE:
Leader: O Lord, thou hast been favorable unto thy land;
Thou hast brought back the captivity of Jacob.
Response: Thou has forgiven the iniquity of thy people;
Thou hast covered all their sin.
Leader: Truth springeth out of the earth,
And righteousness hath looked down from heaven.
Response: Yet the Lord will give that which is good,
And our land shall yield its increase.

HYMN: "Lord, While for All Mankind We Pray" (*See Accompanying Music*)

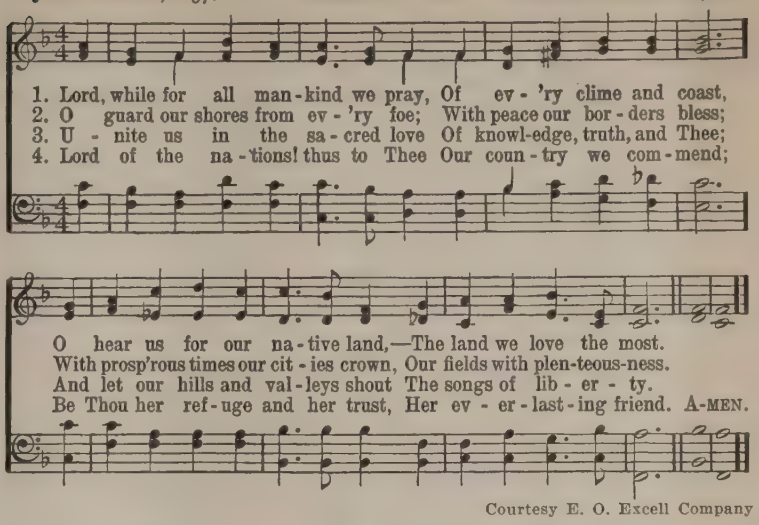
PRAYER:
Leader: Lord, while for all mankind we pray,
Of every clime and coast,
Response: O hear us for our native land,
The land we love the most.
Leader: O guard our shores from every foe,
With peace our borders bless,
Response: With prosperous times our cities crown,
Our fields with plenteousness.
Leader: Lord of the nations thus to thee,
Our country we commend;
Response: Be thou her refuge and her trust,
Her everlasting friend. Amen.

OFFERTORY SERVICE (*See Service for October 5*)

HYMN: "My Country 'Tis of Thee"

Lord, While For All Mankind We Pray

John Wreford, 1837. *Dalehurst. C. M.* Arthur Cottman, 1872.


1. Lord, while for all man-kind we pray, Of ev-'ry clime and coast,
2. O guard our shores from ev-'ry foe; With peace our bor-ders bless;
3. U-nite us in the sa-cred love Of knowl-edge, truth, and Thee;
4. Lord of the na-tions! thus to Thee Our coun-try we com-mend;
O hear us for our na-tive land,—The land we love the most.
With prosp'rous times our cit-ies crown, Our fields with plen-teous-ness.
And let our hills and val-leys shout The songs of lib-er-ty.
Be Thou her ref-uge and her trust, Her ev-er-last-ing friend. A-MEN.

Courtesy E. O. Excell Company

October 26

THEME: *Loyalty to the Cause of Christian Missions* (Tune, "Old Hundred")

OPENING
From all that dwell below the skies,
Let the Creator's praise arise,
Let the Redeemer's name be sung,
Through every land, by every tongue. Amen.

INVOCATION:
Almighty God, Father of all mankind, send out thy light and thy truth into all the earth. Fill our hearts with loyalty to Christ's commission, that through us laborers may be sent forth into the harvest and thy Kingdom may come throughout the world. Amen.

HYMN: "Send Thou, O Lord, to Every Place"

RESPONSIVE SERVICE:
Leader: And Jesus came to them and spake to them, saying, all authority hath been given unto me in heaven and in earth.
Response: Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

PRAYER: (*See* A LITANY OF PRAYER *in Service for October 5*)

OFFERTORY SERVICE (*See Service for October 5*)

HYMN: "O Zion Haste, Thy Mission" or "In Christ There Is No East or West."

SALUTE TO THE CHRISTIAN FLAG

OCTOBER SUGGESTIONS FOR LEADERS OF YOUTH

Worship Materials for Intermediates

*By Alice Foy**

There has been much said about prohibition. People link it with almost every other major issue of the day. That we talk much about prohibition is a good thing if we face the issue squarely and do not become discouraged and obsessed with a defeat psychology. Because of the importance of prohibition and the need of clear thinking, our worship services this month are to be built around this theme.

THEME FOR THE MONTH: *What Controls My Thinking About Prohibition?*

First Sunday—A Game without Rules.
Second Sunday—Beyond the Rules.
Third Sunday—Enforcing Prohibition.
Fourth Sunday—What Prohibition Has Accomplished.

October 5

THEME: *A Game without Rules.*

PRELUDE: "Send Down Thy Truth, O God"

PRAYER:
God, we pray that we may learn the rules of life, above all may we obey the transcending rule of love. Help us to find the strength and grace that come from working with people, and believing in them. Help us to walk with poise in understanding. May we know the greater freedom and usefulness that comes from living lives of harmony. Teach us the utter worthlessness of selfish living. May we learn the infinite truth that naught compensates for loss of heart, of understanding, of soul. In all our living help us to follow the rules of the Master.

*Johnstown, Pennsylvania.

LEADER:
Everyone knows how much of a success a basketball player is when he knows no rules. Foul after foul is called on him, and finally he is barred from the game.

A basketball game without rules is a hopeless dissipation of energy, a football game without rules is a brutal disregard of human strength, life without rules is a chaotic blunder. Obedience to rules adds to one's skill, renews ties of human fellowship, directs one's purpose, and vitalizes energy.

There is a story told of a boy who found the rules of his social order irksome. Rules seemed to take away from him everything he wanted. Things he wanted to do were forbidden just because of what seemed to him nothing but silly social codes. So he decided to live his own life, and not care anything about the things people said he ought to do. He stayed away from friends who wanted him to follow the laws of social well-being. Sometimes he felt that he ought to care a little bit about other people, but then he'd laugh at himself and say, "It's all nonsense, bologny!" And as he made himself feel this way about life he felt himself change and become hard. But after awhile his good times became boresome. He was fed up on everything. He had attained what he set out for. Nothing mattered anymore, he did just what he pleased.

Then one day he met a man whom he had always admired when he was a youngster. He remembered lots of times when they had hiked through the woods together, and when Mr. Grey taught him how to make reed whistles, and imitate the call of the red-winged blackbird. He remembered too, that Mr. Grey had said lots of times while they were together, "Love for people and faith in them so that you can all work happily together; those are the only things that matter, Luke." But when he thought of this Luke laughed and said "Bologny" but the laugh sounded so hollow and his life seemed so empty that for the first time he knew what a wreck he was making of things. He was sitting at his desk when the realization came to him, and he quickly took a piece of paper and wrote to Mr. Grey asking him to take a hike with him, for Luke wanted again to hear about love and faith, because he knew now that freedom and selfishness brought nothing but emptiness.

A nation may do just what Luke did, scorn belief in the goodness of people, shun the sacrifice of real living together, but sooner or later the nation too must know what Luke did, that it profits nothing to gain the whole world if one loses one's soul. A nation that doesn't follow a social blue print that has specifications which will promote the general well being rather than the selfish whims of a certain group is bound to harden and lose its life. True freedom comes only to the person or nation that willingly binds itself in loving service.

Prohibition seeks to serve the true well being of all, and because of this it calls for our obedience. Mable Willebrandt says, "The fact is that personal liberty has come to mean less to the mass of American citizens than the good of the community and the nation generally."

SCRIPTURE: Matt. 20: 20-29

HYMN: "The Crest and Crowning of All Good"

TALK: "Men In and Men Without The Laws of Social Well-being"

EXAMPLES: Grenfell and Al Capone

POEM: "A Creed"

I believe in Human Kindness
Large amid the sons of men,
Nobler far in willing blindness
Than in censure's keenest ken.
I believe in Self-Denial,
And its secret throb of joy;
In the love that lives through trial,
Dying not, though death destroy.

I believe in dreams of Duty,
Warning us to self-control—
Foregleams of the glorious beauty
That shall yet transform the soul.
In the godlike wreck of nature
Sin doth in the sinner leave,
That he may regain the stature
He hath lost—I do believe.

—NORMAN MCLEOD

HYMN: "Let Men Their Brethren Know"

October 12

THEME: *Beyond the Rules*

Use a picture of Hoffman's "Boy Christ" while the piano plays softly "Fairest Lord Jesus."

SCRIPTURE: Matt. 26:36-47

MESSAGE: "And some go a little farther"

It is those who go farther who change the world.

Jesus went a little farther—even into the bitterness of Gethsemane and the agony of Calvary.

Browning says, "Why stay we on the earth unless to grow?"

Tolstoy says:

"He whose aim is his own happiness is bad;

He whose aim is the good opinion of others is weak;

He whose aim is the happiness of others is virtuous;

He whose aim is God is great."

HYMN: "Spirit of Life in This New Dawn"

MESSAGE: "Prohibition is Going a Little Farther"

Prohibition goes beyond the mediaeval theory that each can do as he pleases. It is a dramatization of the parable of the Good Samaritan. Mankind, our neighbor, has need of our foresight and love that can go beyond ourselves.

MEDITATION: During which "Follow the Gleam" is played.

October 19

THEME: *Enforcing Prohibition*

POEM:

Yet all experience is an arch wherethro'
Gleams that untraveled world whose margin fades
Forever and forever when I move.
How dull it is to pause, to make an end,
To rest unburnished, not to shine in use.
—TENNYSON

HYMN: "O Jesus Once A Nazareth Boy"

MESSAGE: "What They Tell Us"

1. They tell us the law is unenforceable, yet:

Edwin A. Olson, United States District Attorney, Chicago, says: "The liquor laws certainly can be enforced. We have no more trouble enforcing them than any other law."

2. Judge Andrew A. Bruce, of Northwestern Law School, president of the American Institute of Criminal Law and Criminology, says: "There can be no question that if the state and federal authorities made up their minds to enforce the laws against intoxicating liquors they could do so. We can have a clean country if we desire it. We could suppress the greater part of crime if we were willing to make the sacrifice."

3. They tell us prohibition does not prohibit, yet:

The Associated Press, February 26, 1927, reported that the city judges of Chicago declared the two or three drunks per week no longer justified the continuation of the Night Court which was formerly kept busy from early evening until early morning before the Volstead Act was passed.

Over 2,000 bootleggers have been sent to Atlanta prison; they think it prohibits to an uncomfortable degree. If it did not prohibit, would there be so much fuss made over it by the professional wets.

4. They tell us grave abuses have arisen; This is doubtless true, but prohibition did not bring them. Neither did the drys cause them. Abuses must be eliminated, all are agreed. However, they are exactly like the abuses of the old license system. Corruption is not new and it is not confined to the prohibition department. Men who corrupted public officials when allowed special privileges under conditions they refused to obey are not any more likely to be any the less corrupt when denied these privileges.

5. They say prohibition is not wanted by anybody, that everyone is drinking yet:

Hon. Seymour Lowman, Assistant Secretary of the Treasury says: "The great masses of Americans do not drink liquor. Drinking is confined to the so-called upper crust and the down-and-out in the slums; these are dying off fast from poison hooch." Jane Addams, founder of Hull House, says: "Here around Hull House we used to watch whiskey and beer being left at saloons by the drayload. The poverty and suffering from drink was appalling. There is such a difference now that it seems like another world. Our poor are moving away into better places. The whole standard of life is rising for them. Drinking has decreased, and so has our work of rehabilitating families wrecked through intemperance. We have hardly any more squalid homes and neglected families to deal with. The stuff folks get now makes them uglier, but its evils are offset by the difficulties of getting it. I would not see the old system again for anything."

W. T. Grenfell says: "I have now lectured from New York to San Francisco. Everywhere the splendid results of prohibition are becoming more and more plain."

MEDITATION: That we may realize and help others to realize a Christlike self-control.

HYMN: "Fight the Good Fight"

SCRIPTURE: Matt. 17:21

October 26

THEME: *What Prohibition Has Accomplished*

HYMN: "Grant Us the Will to Fashion As We Feel"

LEADER:

President Hoover in his inaugural address, said, "There would be little traffic in illegal liquor if only criminals patronized it. We must awake to the fact that this patronage from large numbers of law-abiding citizens is supplying the rewards and stimulating crime. . . . . The duty of citizens to support the laws of the land is co-equal with the duty of their government to enforce the laws which exist. No greater national service can be given by men and women of good will—who I know are not unmindful of the responsibilities of citizenship—than that they should, by their example, assist in stamping out crime and outlawry by refusing participation in and condemning all transactions with illegal liquor. . . . . Our whole system of self-government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will support. . . . . For our citizens to patronize the violation of a particular law on the ground that they are opposed to it is destructive on the very basis of all that protection of life, of homes and property which they rightly claim under other laws.—To those of criminal mind there can be no appeal. Fortunately they are but a small percentage of our people. Their activities must be stopped."

PRAYER

MESSAGE: Examining the Results of Prohibition"

United States Census Bureau: "Death rate from alcoholism reached 5.6 per 100,000 for the twenty years prior to prohibition. The highest it has been since prohibition is 3.9 per 100,000. It averaged 2.5 in the dry states and 4.5 in the wet states. In all but four cities the death rate from alcoholism is lower than in the saloon days."

The American Bankers Association reports say that the per capita savings deposits increased from $90 to $188 from 1916 to 1925.

Professor Irving Fisher says: "We may say that prohibition is not only sound hygiene but sound economics; not only is it the greatest hygienic experiment but the greatest economic experiment in history and one of the most successful."

Official court finger-print records show a pronounced decrease in first offenders for drunkenness from twenty per ten thousand in 1914 to only four per ten thousand in 1925.

Elbert H. Gary says: "I am at the head of the United States Steel Corporation, an organization employing more than 300,000 people. In the last two or three years, the improved conditions among these people is one of the most remarkable chapters ever written in the history of civilization and it is attributable to prohibition."

Former President Roosevelt—"Any man who studies the social conditions of the poor knows that liquor works more ruin than any other one cause."

Henry Ford—"Booze had to go when modern industry and the motor car came in."

Lady Astor—"I can't tell you about prohibition, but I can tell you what I think about drink. It is the cause of more misery than any one thing in the world. It has caused political, moral, and social corruption and never has it helped man in his struggle from the material to the spiritual."

POEM:

Oh, the joy of the measured strength,
To run with the fleet, and leap with the supple,
And strive with the strong!
To struggle with friendly foes, and to know at length,
By measuring strength with strength,
Where you stand as a man among men.
To reach with body and soul
For the wreath of bays, and then
To rejoice that the best man wins,
Though another be first at the goal.
Oh! Life is sweet.
—JUSTIN STERN

LEADER: May our hearts be pure, may our strength be great, may our love be real, may our courage be enduring, may our understanding be complete, may our lives be harmonious, may we yield ourselves to the Great Spirit.

MEDITATION—while someone sings as a solo "Father in Heaven Who Lovest All"

In the last two worship services, all the material directly dealing with prohibition was taken from a little book *They Almost Had Me Fooled*. It is printed by the New Jersey Temperance Society, P. O. Box 253, Newark, New Jersey. It will afford splendid additional material to work with these services.

Worship Suggestions for Seniors and Young People

*By Roy Burt**

This series of worship services on prohibition ought to help young people very definitely to realize three things.

First, there ought to come to young people some sense of the moral conviction which guided the prohibition movement. If we could sense again the appalling curse of the liquor traffic as it rested upon the moral sense of thinking men and women, if youth can come to see not a fanatical prejudice but a great moral revolt against a most tragic blight upon life and beauty, it will help to a genuine appreciation of the significance of prohibition.

Second, youth might well come to see that the present confusion and distraction is but a phase of the long way over which humanity is moving in its struggle with this great problem; that our present difficulties are not the final result of prohibition but an inevitable part of the process by which this great hope is to be realized in actual life.

Third, that the only way out of this confusion is straight ahead toward a victorious realization of a hope that has inspired men and women over a long period. The way to moral victory, to social well-being for community and nation is straight ahead until the ideal of eliminating a great evil for the common good of all has been established not alone in law, but in the actual life of a people.

Themes for the Month

OCTOBER 5: *Dark Days*

To help the group secure something of the situation out of which prohibition came.

OCTOBER 12: *"The Hope that Became a Great Cause"*

To help young people understand how the hope for freedom from the evil of the liquor traffic became a great moral crusade.

OCTOBER 19: *"The Long Road"*

This should help to an appreciation of the long way of toil and heroic sacrifice over which men and women have marched in the achievement of prohibition.

OCTOBER 26: *"The Present Confusion"*

To face frankly the confusion and uncertainty of the present situation.

October 5

THEME: *Dark Days*

MUSICAL PRELUDE

CALL TO WORSHIP:

Leader: "Search me, O God, and know my heart. Try me and know my thoughts."

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*Epworth League and Young People's Work, Board of Education, Methodist Episcopal Church, Chicago, Ill.

Response: "And see if there be any wicked way in me, and lead me in the way everlasting."

HYMN: "God of Our Fathers"

RESPONSIVE READING: Proverbs 23: 29-35

LEADER:

"Two things in former years aroused the American people to a sense of the evil of the liquor traffic. One was the overwhelming evidence of the evil effect of alcohol upon the individual and upon society, and the other was the organized trade which diligently sought, under the protection of a legalized business, to secure new recruits for its profit."

(The leader or someone chosen may present the effect of alcohol upon the individual from the material "The Case Against Alcohol Summed Up," found on page 42 of *Prohibition at Outline*, by Johnson and Warner.)

"The Curse of the Saloon." (This may be presented by the leader or someone chosen by him.)

"But people were faced not merely with the evils of intemperance alone. The organized liquor traffic consistently violating every regulation and restriction which society sought to impose upon it added to the blight of these days." Chapter 1 "When the Saloon Had Its Day" in Mrs. Boole's book *Give Prohibition Its Chance* gives a vivid picture. "Tiger, Tiger," the story of John B. Gough, will furnish excellent material.

Nolan R. Best in *"Yes, It's the Law" and It's Good Law* says:

"Worse still, the saloon business aligned itself with every lawbreaking element in city, town, or country. Whatever clique or gang plotted either violence or chicanery usually foregathered in some type of saloon, whether cafe' or dive.

"For this reason the police forces of the whole nation learned to look in the saloons to find the hangouts of every kind of criminal whom they had occasion to pursue. It was always important in any city to have the headquarters of the police not far from where the saloons were thickest.

"Moreover, the most despicable kind of politics for large cities or small was concocted in saloons. Nine times out of ten, when an infamous boss gave a bad name to any municipal government, visitors who desired to see him, either for curiosity or 'on business' were sent to pay him court in his fixed seat of power—some notorious bar-room.

"Even when the boss himself was not a sot, he always observed a discreet care to keep on good terms with each corner saloonist, rigidly suppressing every flicker of reform which might embarrass the saloonkeeper's friends in the pursuit of their favorable grafts.

"Most abominable of all, it was the saloon which made league offensive and defensive, with the commercial trade in women's chastity. Liquor aided the first theft of a young girl's virtue; liquor stole from her the memories of purity which might have recalled her to penitence; and liquor excited the patronage which made her white slavery devilishly profitable to the lords of hell. There was not and is not a phase of prostitution which is not fanatically bound up with the vending and the use of intoxicating drink.

"To suppose that a country infiltrated with religious ideals proclaiming every man his brother's keeper—and his sister's, too—could permanently tolerate the presence of a business which aggravated personal, social, and political debauchery, is to believe that the moral sentiments of mankind are the pretenses of hypocrisy or the feeble motions of impotence."

Faced with such a situation, thinking men and women were saying "O Lord, how long?"

PRAYER: For gratitude for noble men and women who in dark days sought divine leadership, for strong hearts who refused to yield, and for faith and courage to follow in their train.

POEM:

"Once to Every Man and Nation"

Once to every man and nation comes the moment to decide,
the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes on forever 'twixt that darkness and that light.

Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne—
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.

By the light of burning heretics Christ's bleeding feet I track,
Toiling up new Calvaries ever with the cross that turns not back,
And these mounts of anguish number how each generation learned
One new word of that grand CREDO which in prophet-hearts hath burned
Since the first man stood God-conquered with his face to heaven upturned.

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp fires! We ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

—JAMES RUSSELL LOWELL

CLOSING HYMN: "Be strong, We are Not Here to Play" or "Now To Heaven Our Cry Ascending"

October 12

THEME: *"The Hope that Became a Great Cause"*

MUSICAL PRELUDE

PRAYER IN UNISON:

"Jehovah, I have called upon thee, make haste unto me; Give ear unto my voice when I call upon thee. Set a watch, O Jehovah, before my mouth; Keep the door of my lips. Incline not my heart to any secret thing. In thee do I take refuge."

HYMN: "Fight the Good Fight with All Thy Might," *Hymnal for American Youth* No. 196.

RESPONSIVE READING: Psalms 139: 1-12

POEM:

"God's Dreams"

Dreams are they—but they are God's dreams!
Shall we deny them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall be despise them—
God's dreams!"

—THOMAS CURTIS CLARK
Used by Permission

LEADER:

"With growing sense of the evil of the liquor traffic there came the hope of a day when humanity might be freed from this curse. This hope was expressed by Abraham Lincoln in a public address when he said:

"'And when the victory shall be complete—when there shall be neither a slave or a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in victory.'

"Slowly this hope became a great crusade. A crusade for temperance, for total abstinence." (Find someone in your community who took part in some of those campaigns for total abstinence pledge signing and have them tell the group about it.)

A representative of the W.C.T.U. might tell in a few minutes of the birth of that organization or someone in the group could tell the story as it is told in chapter 2 "The Spirit of the Crusade" from *Give Prohibition Its Chance*, by Ella A. Boole.

HYMN: "I Would Be True"

LEADER:

"But temperance agitation and education was not enough. Total abstinence pledge signing was insufficient so long as the liquor traffic was organized and entrenched in places of economic and political power. Political action was imperative. Out of a great nation-wide meeting of Christian Endeavor folks came the slogan 'A Saloonless Nation by 1920.' It was a hope which had become a great cause."

CLOSING HYMN: "Lead on, O King Eternal"

October 19

THEME: *"The Long Road"*

INSTRUMENTAL PRELUDE

CALL TO WORSHIP:

Leader: "As the mountains are round about Jerusalem, so Jehovah is round about his people from this time forth and forevermore."

Response: "O Give thanks unto Jehovah, call upon his name; make known among the peoples his doings."

HYMN: "All Hail the Power of Jesus' Name"

SCRIPTURE READING: Hebrews 11: 1-3, 32-40

PRAYER: The prayer might be of thanksgiving for the courageous men and women who have toiled in the past for temperance, and that something of their spirit may be ours today.

HYMN: "America the Beautiful"

LEADER:

"President Hoover says, 'Our country has deliberately undertaken a great social and economic experiment, noble in motive and far reaching in purpose.' Let us observe the long road along which we have come in that experiment."

First Participant: Ernest H. Cherrington in *World Wide Prohibition Progress* gives the following summary of this long road:

During a period of slightly more than a quarter of a century efforts to secure effective prohibition legislation in the United States have passed through six successive stages. In the first stage prohibition was applied to the sale of intoxicating liquors to minors, drunkards, and on holidays, Sundays, and specified hours of the day. The second stage witnessed the application of prohibition through the local veto method, to precincts, townships, towns, and villages. During the third stage the local option method was used in expanded form, so that prohibition might be applied to the district, county, or parish as a unit. The application of prohibition to the State as a unit characterized the fourth stage.

Prohibition by Congress of the use of interstate commerce for intoxicating liquors intended to be used in the violation of the laws of any State, thus giving the largest possible degree of State sovereignty on the question of prohibition or regulating the liquor traffic, characterized the fifth stage of the movement. An iron-clad prohibitory amendment to the federal Constitution, the enactment of stringent enforcement laws by the federal Congress and the several State Legislatures, were the outstanding features of the sixth stage.

Second Participant: Here are ten facts which show how the prohibition law was made a part of the Constitution of the United States:

1. The Constitution of the United States provides specifically the way in which amendments may be made. The Eighteenth—the prohibition—Amendment was adopted in full accord with these provisions, and just as were the preceding Seventeenth and the later Nineteenth.

2. The United States Senate, on August 1, 1917, voted to submit the Amendment; the vote was sixty-five to twenty.

3. The United States House of Representatives, on December 17, 1917, voted to submit the Amendment, by a vote of 282 to 128.

4. This Congress which submitted the Amendment had been elected in November, 1916, and earlier, with prohibition as the dominant issue, five months before the United States entered the World War.

5. From January 18, 1918, to January 16, 1919, thirty-six states, the necessary three fourths, ratified the Amendment with a combined legislative vote of 4,086 to 829.

6. Since ratification by the necessary thirty-six states ten more states have ratified, with a combined vote of 1,016 to 416.

7. The only states that have not ratified are Rhode Island and Connecticut.

8. The movement that led up to the Eighteenth Amendment began in 1851, when the first state adopted prohibition, seventy-five years ago.

9. When the United States entered the World War, twenty-six states had already voted "dry" and over eighty-five per cent of the area, inhabited by more than sixty million people, was "dry" territory.

10. No other amendment to the Constitution was ever discussed so widely, or so continuously, or through so long a stretch of years, or was opposed by such organized, well-financed forces throughout every state as was

the Eighteenth. *And no other amendment was ever adopted so overwhelmingly.*

From *Prohibition in Outline* by Johnson and Warner

LEADER: "Along this road humanity has come so far. To us comes the challenge to move forward and say with our President regarding this great adventure for social good, 'It must be worked out constructively.'"

HYMN: "Fight the Good Fight"

October 26

THEME: "*The Present Confusion*"

INSTRUMENTAL PRELUDE

CALL TO WORSHIP:

Leader: "Jehovah reigneth; let the earth rejoice; let the multitude of isles be glad.

Response: "Clouds and darkness are round about him: Righteousness and justice are the foundation of his throne."

HYMN: "When Wilt Thou Save the People?"

IN UNISON:

"Let reverence for the laws be breathed by every American mother to the lisping babe that prattles upon her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books, and almanacs; let it be preached from the pulpits, proclaimed in the legislative halls, and enforced in the courts of justice. In short, let it become the political religion of the nation"

—ABRAHAM LINCOLN

PRAYER:

"Father, we pray for thy guidance in this hour. We are bewildered by the confusion of many charges. Give us to see clearly the issues involved. Help us to appreciate the heroic spirits of the past whose labors have contributed so much to the social well being of our day. Save us from hasty decisions and partial judgments. Grant unto us the grace and strength to follow thy truth, to seek thy will, and with high courage to share in the great cause of truth and right. In all this may we know the living presence of the Comrade Christ."

Response: "Ye shall know the truth and the truth shall make ye free."

HYMN: "Dear Lord and Father of Mankind"

LEADER:

"There is much confusion today as we attempt to face the issue involved in prohibition. Charges and counter charges are heard. We cannot evade the issue and we dare not ignore our responsibility to it. The long years of toil and the heroic sacrifice of men and women who have contributed to its progress to date makes it impossible for us to be smart or pert about it. Its place in the fundamental law of the land, the possibilities for good or ill to the social whole sobers us and compels us to see, if possible, all the pertinent facts in this present situation. In light of scientific knowledge no one can defend the use of alcohol for the individual. In light of social usage the saloon has no defenders. Where, then, are to be found the causes for this confusion?

"Our present confusion seems to center around three points. Let us have help at these points."

(Each of these points may be presented by a different individual who has been given ample time to make his preparation from the material suggested.)

"First, The People Are Dissatisfied with Prohibition."

(Let this be answered by someone who will secure the facts in the case. Helps may be found in the following: Chapter six of *Prohibition At Its Worst*, by Irving Fisher; pages 297-307 *The Noble Experiment* by Fisher and Brougham.)

"Second, There Is More Drinking Than Ever."

(The person who answers this will find valuable material in chapters 2 and 7 of *Prohibition At Its Worst*.)

"Third, Prohibition Cannot be Enforced. If this be true it is a confession of the fundamental failure of democracy for there is no hope for a free government when a people cannot enforce a law which they themselves have passed."

(The one who presents this will find valuable material in the following: *Prohibition At Its Worst* by Fisher, chapter 17; and *The Noble Experiment* by Fisher and Brougham, pages 424-441; *Give Prohibition Its Chance*, by Boole, and chapter 11 in *Prohibition in Outline*, by Johnson and Warner.)

LEADER:

The present situation has been summarized by Professor Fisher in his book *Prohibition At Its Worst* as follows:

"What, then, is the situation? We may end as we began:

"1. Present conditions are intolerable and must be corrected.

"2. Even so, they are not as dark as they have been painted. Moreover, if we do ultimately correct them, they are now in the nature of temporary evils, destined to fade away in a few years, while the good from prohibition will go on indefinitely.

"3. A great net good is already being realized including over six billion dollars a year in cold cash values.

"4. Real personal liberty, the liberty to live and enjoy the full use of our faculties, is increased by prohibition.

"5. Light wines and beer cannot be legalized without another Constitutional amendment.

"6. No such amendment can be passed.

"7. All that the wets can possibly accomplish is laxity of enforcement or nullification; in other words, enormously to increase the very disrespect for law which they profess to deplore.

"8. Therefore, the only satisfactory solution lies in fuller enforcement.

"9. This can be accomplished, especially, with the aid of education—when we 'face the facts.'

"Prohibition is here to stay. If not enforced, its blessings will speedily turn into a curse. There is no time to lose. Although things are much better than before prohibition with the possible exception of disrespect for law, they may not stay so. Enforcement will cure disrespect for law and other evils complained of, as well as greatly augment the good. American prohibition will then go down in history as ushering in a new era in the world, in which accomplishment this nation will take pride forever."

So we face the dawn of the new day, seeking to have a part in finding a way out of present confusion.

CLOSING HYMN: "God Is My Strong Salvation"

OCTOBER SUGGESTIONS FOR SCHOOLS WITH COMBINED DEPARTMENTS

*By Ruth Irwin Rex**

THEME FOR THE MONTH: *Discovery*

October 5

THEME: *Discovery of Our Bibles*

ASSEMBLY PERIOD

ANNOUNCEMENTS

MEMORY DRILL

PRESENTATION OF THEME

Perhaps you think it queer that we should talk about discovering our Bibles. We are used to seeing Bibles in church and church school. Almost every Sunday we hear some part of the Bible read. Most of us, I hope all of us, have Bibles at home. But for all that, I am sure we need to discover our Bibles. We need to know what is in them. We want to know the Old Testament because that is the Bible that Jesus knew and loved. We want to know the New Testament for that tells us the story of Jesus, and about the first Christians.

If you will open your Bibles and begin this voyage of discovery, you will find first the story of the Hebrew people. You will read about their wanderings, of their hardships and adventures, and of their building a temple in which to worship God. There are some very thrilling stories in this part of the Bible. Next comes the beautiful poetry which the Hebrew people wrote. The best of this are the psalms or hymns which they sang when they worshiped God. Jesus learned many of these psalms. We often read them in our services here. We, too, should learn many of them. The third part of the Old Testament contains the sermons which the Hebrew prophets preached to the people to help them to be true to God, and to worship him always.

The New Testament tells us the story of Jesus' life. In fact, there are four stories. Then there is the story of what the Apostles, Jesus' special friends, did after Jesus died. And last of all there are many letters, most of them written by Paul, all telling us how we must live if we are to be true friends of Jesus.

The Earth Is Hushed in Silence

Anonymous — FELIX MENDELSSOHN, 1809–1847

1. The earth is hushed in si - lence, Its cares now flee a - way;
2. The bells are sweet - ly ring - ing, Their clear toned voic - es say;
3. O call of love and du - ty! Who would not praise and pray,
4. He cheers the wea - ry - heart - ed, He shows the heaven - ly way
5. Come all ye thank - ful peo - ple! Why should our hearts de - lay

Let all things bow in rev - erence On this the Lord's own day.
Ye peo - ple, come and wor - ship On this the Lord's own day.
And thank the Lord of heav - en On this his cho - sen day.
To those who kneel be - fore him On this his ho - ly day.
To greet the Lord of heav - en On this his ho - ly day.

REFRAIN

O praise and pray on this, the Lord's own day! A - MEN.

—From the *Fifth Reader of the Educational Music Course*. Used by permission of Ginn and Company, owners of the Copyright.

*Tariffville, Connecticut.

Suppose, when you go home, you begin discovering, for yourselves, what is in your Bibles. Ask your families and your teachers to help you.

WORSHIP PERIOD

PRELUDE: Aurelia

CALL TO WORSHIP: "Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people and the sheep of his pasture."

Response (sung in unison):

"The Earth is Hushed in Silence" (1st and 2nd stanzas)

HYMN: "O Word of God Incarnate"

LORD'S PRAYER (Unison)

SCRIPTURE: Psalm 33

LEADER'S PRAYER

Response (sung in unison):

"Lord of My Life," No. 128, *A Child's Garden of Song*, Thomas and Sneath, Century Company.

OFFERTORY

Sentence

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

(Plates may be passed by two of the younger children during soft music.)

Response (sung in unison):

"A Gift from Children," No. 30, *A First Book in Hymns and Worship*, Thomas Abingdon Press.

HYMN: "Holy Spirit, Truth Divine"

CLOSING SENTENCE (Unison):

Help our lips to praise thee,
Help our hands to serve thee,
Help our hearts to love thee,
Forever. Amen.

October 12

THEME: *Discovering God's Other Children*

PRESENTATION OF THEME

Use "How We Learned About It" from Margaret Applegarth's *Missionary Stories —Junior*, Richard R. Smith, Inc.

NOTE TO LEADER.—If you cannot obtain the above story, the general content is as follows:

Columbus' tour of discovery brought him to this continent. In due time there came settlers and missionaries. Suppose Columbus had gone in the other direction. Then the lands to which we now send missionaries would be in our place, and we should be learning from their missionaries. Emphasize the fact that because we happened to be the fortunate ones, we should not be proud, but humble. We are to hasten to find God's other children and share our good fortune with them.

PRELUDE: Salve Domini

HYMNS: "Light of the World, We Hail Thee"
"Break Thou the Bread of Life"

SCRIPTURE: Psalm 121

October 19

THEME: *Discovery of Jesus*

PRESENTATION OF THEME

Perhaps you would like to ask me some question like this, "Why should I discover Jesus when we all know about him?" And that is just the point. We do all know *about* him, but do we know him? It is true that we must begin by knowing about him. We read the stories of his life in our Bibles. Then there are other stories about Jesus, based on the Bible stories, but written in language we can understand better. These all tell us about Jesus. Then there are his friends. From them we can begin to know him. Jesus' friends do not understand all about him, but they understand enough so that he and they are real friends. Jesus wants each one of us as a friend, but we must do our part. One person cannot be friends; there must be someone with whom he is friends. We cannot be friends of Jesus until we know what he said and did, what he thought and what he expects of his friends.

PRELUDE: Mendebras

HYMNS: "O Day of Rest and Gladness"
"O Jesus, I Have Promised"

SCRIPTURE: Luke 19:25-27

Alternative Hymns: "Come, My Soul, Thou Must Be Waking"
"Jesus Calls Us, O'er the Tumult"

October 26

THEME: *Discovering God*

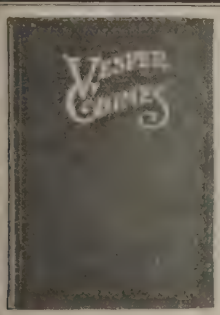
PRESENTATION OF THEME

People have always, everywhere, worshiped some god or gods, but they have not always known about the true God, the loving Father of us all. Jesus came to tell us about God. He also came to show us how God loves us, how God acts towards us, and what God expects of us. We can be very sure that the more we come to know and understand Jesus, the better we shall know God.

PRELUDE: Whittier (or Elton)

HYMNS: "Holy, Holy, Holy, Lord God Almighty"
"Dear Lord and Father of Mankind"

SCRIPTURE: John 14:1-21



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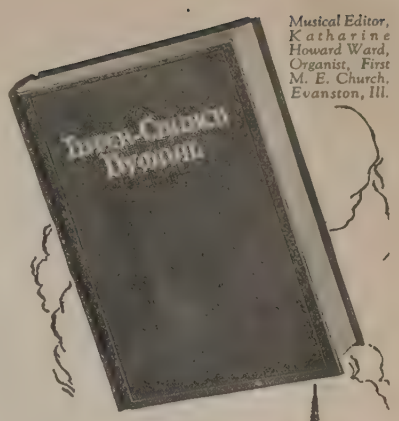

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The Pentecost of Youth

(*Continued from page 27*)

I'll have to get somebody else to read that class prophecy.

ANGELA: Tad is our class shark we were talking about. He's got a scholarship to go to a big university in the fall and take a lot of special work.

TAD (*smiling*): I guess that's all off. I won't be going to the university in the fall.

MR. JONATHAN (*startled*): Not going! Why, Tad, what do you mean?

RUTH: Why, we're counting on you to make our class famous.

TAD (*smiling dryly*): Well, somebody else will have to do that. I won't be bringing in much fame for the next few years.

MR. JONATHAN: What is it, Tad? What has happened?

TAD: Well, dad has started this new plant in Clinton, and he's beginning to have trouble with some of his workers.

CHARLES (*vehemently*): You bet he is!

TAD: He didn't really ask me to, but I'm going down there and try to help him straighten things out. It—it's sort of a disappointment, of course, giving up the scholarship, but it was the only thing to do. Don't you think so? (*Looks appealingly at* MR. JONATHAN.)

MR. JONATHAN: Yes, my boy. Yes. You did exactly right.

CHARLES: I guess you'll find it a mighty hard job straightening things out, as you call it. How do you propose to do it?

TAD: There's only one way to do it.

CHARLES: And what's that?

TAD: Why, going in with them and working with them and living with them and treating them like human beings. Putting the principles of Jesus Christ into practice in common everyday life.

CHARLES (*wonderingly*): And you think that will succeed?

TAD (*quietly*): I know it will.

(CHARLES *turns aside and looks deeply thoughtful.*)

ALEX (*languidly*): Oh, goodness me! What difference does it make? What do you care whether the world goes to the dogs or not? Let them squabble if they want to and get sick and have dirty children and all the rest. Why make so much fuss about it?

(CHARLES, *frowning thoughtfully, looks at* ALEX.)

TAD: What difference does it make!

ALEX: Yes, why make so much fuss about it!

TAD (*earnestly*): It makes a good deal of difference to me. Besides, life isn't a—an automobile ride. It—it's an eternal challenge.

ALEX (*shrugging*): Oh, well! That's just the difference between you and me. (*Goes out carelessly, whistling.*)

TAD (*earnestly*): Goodbye, Mr. Johnnie. You folks going to see me to the train?

MR. JONATHAN: Goodbye, Tad, and success to you.

DICK: Sure thing! We'll all go.

(*Take up caps and gowns and go toward exit.*)

ANGELA (*waving*): See you later, Mr. Johnnie. (*Exeunt.*)

CHARLES: Yes, Alex is right. That's just the difference between him and them. They care what becomes of the world and he doesn't. Mr. Johnnie, did that religious education of yours do that? Could it have made my Alex like that Tad of yours?

MR. JONATHAN: I'm sure of one thing, Charlie. It would have made him a better man.

CHARLES: Would it make my community like this one?

MR. JONATHAN: I know it would make it a better community.

CHARLES: Then, please God, it shall have a chance!

MR. JONATHAN (*slowly*): And it will make the world a better world.

(*Both bow heads a moment. Curtain or lights out while they leave the stage. Let music be played between episodes.*)

Episode Four

THE PENTECOST OF YOUTH

CHARACTERS: FIRST CENTURY, TWENTIETH CENTURY, THE STAR, a number of young people from the audience.

SCENE: *No background necessary. The* STAR *is seen at the back center of the platform holding the star high.* FIRST CENTURY *and* TWENTIETH CENTURY *approach each other from opposite sides of the platform. If desired, they may have been standing inconspicuously at either side during the preceding episode.*

FIRST CENTURY: 'Tis well. The star indeed doth shine afar,
For I have seen His living words beside the sea
Rekindled in men's hearts, and I have felt
His quickening purpose as of old in Galilee.
And yet—hast thou that inner flame,
That power that leaped beneath the persecutor's rod?
Show me but once the star's deep flaming heart,

(*Continued on page 44*)

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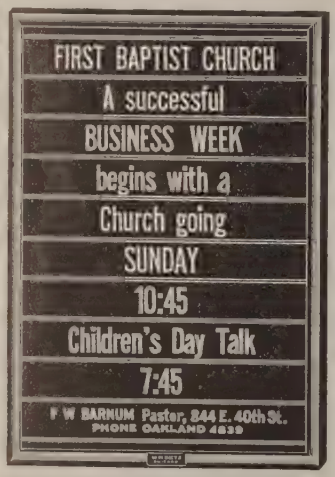

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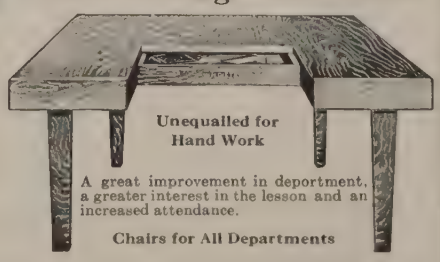

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Facing Up

(*Continued from page 10*)

rises. The women's organization can visualize the need or a hospital in some center far from medical aid. The fficial board can see the need in the community for great reaching if the attention of the multitude is to be captured. nspiring music, beautiful architecture—needs such as these re readily represented. But the slow process of helping oys and girls to build ideals and loyalties and habits is ot easily pictured. This difficulty is not peculiar to the hurch. Even yet, we are told, the United States spends nore on its hog nurture than on its child nurture! Profits rom properly grown and properly marketed hogs are asily visualized; values in adequate educational facilities or boys and girls are less immediately evident. And yet o citizen would for a moment defend the thesis that hogs re more valuable to the United States than children. It s simply that the needs of hogs are more easily discovered, nore quickly met, with a consequent feeling of satisfaction n having finished successfully a given task. In the long, low process of the education of a child there is much that as to be taken on faith, the evidences of success are subtle ather than obvious, and there are no guarantees.

It is true, too, that in many of the educational enterprises f the church there is little that commends itself to the houghtful observer. That there must be more whole-earted devotion on the part of those who are seeking to rouse the interest of the church at large is evident. Ade-uate buildings and equipment and the goodwill of the ongregation never have and never will make a good edu-ational program. But lack of adequate buildings and quipment and goodwill in thousands of situations are indering the development of a good program. The leaders, hen they have demonstrated their full and complete de-otion to the cause which they represent, can call confi-ently upon the church at large for needed support. But o long as they are careless and half-hearted, they furnish o evidence in behalf of larger support.

It appears then that educational methods must be used o win support for the educational program of the church. areful planning to get before the membership the purpose f the educational program, to lead them to see its sig-ificance, to make evident the values inherent in such a rogram and the necessity for enlarged support—this is ecessary if the church at large is to face up to its responsi-ility in this regard. To get clearly before the church the act that the "fundamental asset" not only of the nation, s President Hoover stated, but of the Kingdom of God, s the child, and that the church which neglects to provide dequate nurture for the spiritual life of its youth is failing f its mission—this is the need which must be met. And nce the church at large does understand, then we may ave faith to believe that support in time and money and pecial abilities will be given to the educational program f the church.

NOTE:—A suggested plan for helping the church face p to its educational responsibility has been worked out rough Religious Education Week. A pamphlet describ-ng the features which may be used in such a week is vailable, and may be ordered through your denomination, our state council, or the International Council of Religious ducation. See references elsewhere in this issue to Re-igious Education Week.

Character Through Creative Experience

By WILLIAM C. BOWER

In which a new ideal and a new technique for character education is formulated.

"Those interested in directing the experiences of youth, so as to aid them in the realization of Christian character, will find a comprehensive and useful guidebook in Bower's *Character Through Creative Experience.*" Harry W. Seamans, General Secretary, Pennsylvania State Y.M.C.A.

"....not only interesting, but exceedingly practical and helpful." *Religious Telescope.*

$2.50

The University of Chicago Press

What to Do on Promotion Day

(*Continued from page 20*)

The question of who is to take part in the program might briefly claim our attention. Is the program merely for those being promoted from department to department or should all of the pupils participate? The major attention may well be upon those who are being promoted, but the program, especially in the smaller school, can well be for all. Perhaps the question should not be so much a matter of those who are being promoted, as a matter of those who have done exceptional work. Credit for merit work ought to predominate throughout. If this day is to contribute to the motivation of good work throughout the year, then it must do something to recognize outstanding achievement. That achievement will take into account many factors. Work of merit is not so much a matter of having arrived at certain attainments, but rather the degree of progress that is being made in the right direction. Some who are working under handicaps may be more deserving than others who have had no obstacles to overcome but have made greater attainments.

Whatever the method of observance this day should be meaningful. The program must be built with the idea of its being contributory to the realization of certain goals. Progress has been made, achievements have been realized, attainments are recognized, goals have been achieved. Now this day is a celebration of these facts. We look into the future of the year ahead with new hope. In acknowledging our achievements and celebrating the occasion the day may become an outstanding day in the church school.

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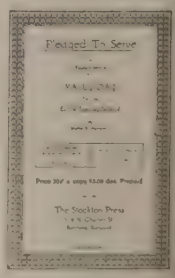
A Pageant Service for Rally Day

By MATTIE B. SHANNON



PRICES:

Pageant Edition: 30¢ copy; **$3.00** dozen, postpaid.

Supplement Edition: Contains Responsive Reading and words of the Hymns. **25¢** dozen; **$1.50** a 100, postpaid.

This is a pageant service which has been planned to fill the present need for an acceptable Rally Day Service with a theme and a purpose that will require little preparation. Every department of the Church School is represented most effectively. Familiar hymns are used in which the entire school and congregation participate. "Pledged to Serve" will provide a wonderful incentive to your workers and scholars to take up the fall work with renewed interest and courage; every department pledging themselves anew to the task of Christian Education and Service.

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Price 20¢ dozen; $1.00 per 100

This novelty style souvenir will make Rally Day a memorable event in your Church and Sunday School. The design is beautifully lithographed in four colors; scene of a church amid summer foliage with a striking slogan "Rally 'Round on Rally Day" in white letters against a blue background.

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RALLY DAY SAMPLE PACKAGE

Rally Day is usually observed the first or second Sunday in October. To assist you in making this a banner day we will send you for **25¢** our sample package of supplies consisting of the pageant "Pledged to Serve," Invitation Post Cards, Souvenirs and our new 136-page Church and Sunday School Supply Catalog. Use coupon for your package.

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What's Happening in Religious Education

THE REV. ROBERT DAVIDS, general secretary of the Maryland-Delaware Council of Religious Education and director of the Baltimore Council of Religious Education, has been appointed to succeed Dr. Nolan R. Best as executive secretary of the Baltimore Federation of Churches.

Mr. Davids was a member of the International Council staff from 1926 to 1928. Since that time he has served as general secretary of the Maryland-Delaware Council of Religious Education, and under his leadership the work in these states has experienced very wholesome growth. Mr. Davids will continue to serve as general secretary of the Baltimore Council of Religious Education and of the Maryland-Delaware Council of Religious Education.

DR. THEODORE G. SOARES, professor of religious education and head of the department of practical theology in the Divinity School of the University of Chicago, is retiring to become professor of ethics in the California Institute of Technology and pastor of the Pasadena Union Church.

DR. CLELAND BOYD McAFEE of Chicago, former moderator of the Presbyterian General Assembly, has accepted the post of secretary of the Presbyterian Board of Foreign Missions and will begin his duties at the headquarters of the board, Presbyterian Building, New York City, early this fall.

He will resign his position as professor of systematic theology at the Presbyterian Theological Seminary, Chicago. His work with the foreign mission board will be administrative and supervisory, and he will also be responsible for the correspondence with the foreign stations, formerly carried on by Dr. Arthur J. Brown, recently retired.

THE enactment of a bill to create in the Treasury Department a bureau of narcotics has been passed by a unanimous vote of Congress. The bill was supported by many organizations of physicians, druggists, drug manufacturers, and social workers in all parts of the country. The new law provides for narcotic enforcement separated from prohibition enforcement and consolidated under responsible and vigorous leadership, the commissioner being appointed by the President. New and more effective machinery will be set up to suppress drug smuggling. The medical needs for narcotics will be scientifically determined; excessive supplies eliminated; and the causes and cure of drug addiction will be made the subject of a scientific study.

THE George Washington Bicentennial Commission has announced that as a feature of the celebration of the two hundredth anniversary of the birth of George Washington, there will be sent throughout the country a great amount of information and material pertaining to the life of the first President. It is also the intention of the Commission to present a picture of George Washington to every school, and perhaps to every Sunday school room, in the United States.

The purpose of this nation-wide celebration in 1932, under the leadership of a Commission established by resolution of the Senate and House of Representatives, is to bring about a revival of devotion to country among the American people, with a renewed appreciation of what George Washington stands for in our national life.

A $3,000.00 prize contest for the best literary work on "The Soul of America" was announced recently by the National Arts Club, with the statement that the object of the award was to stimulate the writing of a work which will reveal the soul of America as distinguished from books in which the authors thoughtlessly praise or condemn the national character. The award will be made by a committee consisting of William Allen White, Chairman, Mary Austin, Hamlin Garland, Ida Tarbell, and Henry Goddard Leach. All manuscripts must be forwarded to "The Soul of America" Committee, the National Arts Club, 15 Gramercy Park, New York City, not later than April 1, 1931. Details regarding the contest may be obtained from the National Arts Club.

THE Washington Child Research Center has recently made a film of their nursery school work showing the physical facilities of a child study center, the types of apparatus and their use, the routine of the pre-school children, the techniques of teaching, the regimen for a full day, the type of physical and psychological studies, and some typical research studies. Realizing the interest which parents and nursery school teachers may have in this film, the Center has decided to sell copies for ninety dollars, or rent them on the basis of ten dollars for each thirty-six hours. Arrangements may be made through Miss M. Mulliner, Washington Child Research Center, 1825 Columbia Road, Washington, D. C.

CATHOLIC hospitals in both the United States and Canada are carrying three-fourths and more of the burden of hospital work under sectarian auspices, it is shown in an analysis of statistical tables released from the Catholic Hospital Association of the United States and Canada, after an extensive survey of the general hospital field in North America. Wyoming and Mississippi are the only two states of this country which are without Catholic hospitals.

BECAUSE they believe that wholesome and well directed play is an essential part of the regular program of a successful life, student ministers at Garrett Biblical Institute have employed the physical director of Northwestern University to give them instruction in teaching classes of their congregations how to play. They are receiving training in the supervision of indoor and out-of-door sports, calisthenics, parties, receptions, and the general care of the human body.

In addition to classwork, teams are organized in all types of athletic competition. In the spring the dormitories compete against each other in baseball, and during the winter months Garrett men participate in volleyball and basketball tournaments. For the last three years Garrett has won the interseminary basketball championship in competition with the numerous seminaries of Chicago.

THE Government of Peru has decided to prohibit the teaching of all doctrines opposed to state religion. This has made difficult the situation of Protestant children; they may not be given a Protestant education anywhere in the country, at best they will be excused from Catholic instruction. The Review "South America" says that a progressive country like Peru ought to repeal this unjust decree. Meanwhile the Protestant missionaries are meeting in Lima and elsewhere for conference and prayer.

WHAT is perhaps the first real junior congregation to be organized in the Spanish-speaking world has been functioning for some time and with great success, in Central Church, Montevideo, Uruguay. This church has one of the best organized Sunday schools in all South America. Every class uses the graded lessons in Spanish and a few years ago a special annex to the church was built to house properly this growing school. It is called the "Doctor Justo Cubilo" school, in memory of the late Secretary of the Supreme Court of Uruguay, who was its superintendent for many years.

Adult Work Conference

THIS significant gathering arranged by, and conducted at Presbyterian Theological Seminary, Chicago, enrolled one hundred and two national and field directors of adult work, pastors, and educational directors representing several denominations. The International Council cooperated in the enterprise and its findings are made available for the Committee on Religious Education of Adults. Dr. Norman E. Richardson directed the conference. Definite steps were taken toward the launching of a great interdenominational program in adult religious education which may operate through existing organizations. A curriculum conference on adult work will be called early in the autumn to carry the work further.

GUARANTEE of sufficient income for the next three years for the Walter Hines Page School of International Relations and plans for starting the work at once with John V. A. MacMurray, former minister to China, as director, have been announced by the Johns Hopkins University. The school, planned in 1924 as a memorial to the late Walter Hines Page, a Hopkins alumnus who was ambassador to Great Britain during the war period, is to study causes that lead to international differences. Training a limited number of qualified students for diplomatic and business careers requiring knowledge of international affairs is only a secondary object, as stated by the president, Dr. Ames.

SYRACUSE UNIVERSITY had a registration of 1,700 students for the summer school session, breaking all records for enrolment since the summer school was inaugurated thirty years ago.

AN unsolicited, anonymous gift of $425,000 has been received toward the erection by the Presbyterians of a magnificent "National church" in Washington, D. C. The announcement was made from Washington, through Rev. Charles Wood, pastor of the New York Avenue Presbyterian church in the capital city.

OF 10,187 new books and new editions issued in the U. S. during 1929, 806 were volumes on religion. During the past five years 4,316 religious books have been issued in America—religious titles never ranking below third in number.

A NEW national educational periodical, the *Junior College Journal*, will begin publication in October, 1930. It will be published by Stanford University Press, and will be under the joint editorial control of the American Association of Junior Colleges and the School of Education of Stanford University. The new journal will appear monthly with the exception of the summer months, and will be edited under the direction of Dr. Walter C. Eells of Stanford University.

Although there are more than four hundred junior colleges in the United States, with an enrolment of approximately sixty thousand students, there has been no periodical devoted especially to their interests. It is felt, therefore, that the new journal will fill a place not occupied by any other educational journal.

MORE than three hundred high schools for colored pupils are maintained in the Southern states. Eight years ago there were eleven. According to the statement of B. C. Caldwell, field director of the Jeanes and Slater Funds for Negro Education, the Southern states are building high schools for colored youth faster than trained colored teachers can be prepared for them.

A POINT OF INTEREST AT THE TORONTO CONVENTION

HERE many people came to see that splendid little volume entitled A BOY'S BOOK OF PRAYER[1] by Robert M. Bartlett; Mr. and Mrs. Lobingier's new book EDUCATING FOR PEACE[2]; the three notable books on worship: PRIMARY WORSHIP GUIDE[3] by Jeanette E. Perkins, JUNIOR WORSHIP GUIDE[4] by Charlotte C. Jones, and TRAINING YOUNG PEOPLE IN WORSHIP[5] by Erwin L. Shaver and Harry T. Stock; Dr. Albert E. Bailey's great book on THE GOSPEL IN ART[6]; that entirely new type of publication for teachers of and teachers in training for religious education, TEACHING WITHOUT TEXTBOOKS[7]; and many other outstanding volumes. . . . A new descriptive catalogue, listing these as well as all of the Pilgrim Press books, has just been published and is yours for the asking. You will find it a useful catalogue for reference, a sort of permanent exhibit of religious education books. Write for a copy to

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HARPER RELIGIOUS BOOKS

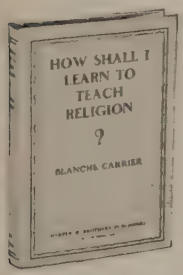
The aims, methods and ideals of the modern Sunday School presented by a wise and able leader

HOW SHALL I LEARN TO TEACH RELIGION?

By BLANCHE CARRIER

Author of "The Kingdom of Love," "Building a Christian Character"

Miss Carrier is one of the foremost leaders in Religious Education of our day. A member of the Committee of Religious Education for children, of the Educational Commission of the International Council, she is a well-known contributor to the periodicals dealing with Sunday School work.

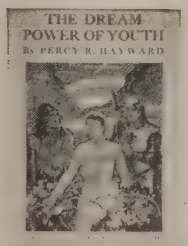


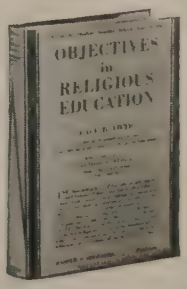
In this book, Miss Carrier has clearly and informally presented the aims, methods and ideals of the modern Sunday School. Her rich experience as a teacher, lecturer and adviser has taught her how to adapt educational theory to individual teaching problems. The tested results of years of conferences and lectures are embodied in her new book. For the teacher and parent seeking to train children in the fine art of religious living, this book is indispensable. $1.50

THE DREAM POWER OF YOUTH

By PERCY R. HAYWARD

As director of young people's work for the International Council for Religious Education, and conductor of a **Questions and Answers** department for young people in church papers reaching over a million every week, Dr. Hayward is well qualified to speak. His book pictures modern youth with its independence, its standards and its high dreams of building a better world. Against this background, he shows how the church and kindred organizations are cooperating with these ambitious young people to help them realize their dreams of a more ideal human society. $2.00





OBJECTIVES IN RELIGIOUS EDUCATION

By PAUL H. VIETH

Director of Research and Service for the International Council of Religious Education

A penetrating and authentic analysis of the nature and purpose of religious education by the Director of Research and Service for the International Council of Religious Education. The transformation of the old, poorly organized Sunday School into the modern Church School of today has necessitated a redefinition of ideals and objectives. Dr. Vieth presents a wide variety of these. A valuable aid to people in every walk of life who need guidance in their search for Christ. $2.50

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NEW BOOKS

The Director of Religious Education. By Harry C. Munro. Philadelphia, The Westminster Press, 1930. 214 p. Price $1.50.

The title, director or minister of religious education, is being questioned seriously by prominent religious educators at present for the reason that to so designate such a leader tends to keep religious education segregated from the work of the church proper, whereas we are coming more and more to appreciate the fact that the entire program of the church is educational if rightfully administered.

The reviewer shares this point of view as the ultimate goal, a goal which will be realized only as pastors are able to sense the true meaning and value of education in its relation to the local parish.

Without some such guarantee, however, the church will sooner or later wake up to the fact that education which heretofore played such a prominent part in motivating the life of its people has become secondary and non-consequential.

Until we are ready for this complete integration which is yet in the distant future local churches will have need for a titled as well as a professionally trained educational leadership.

The work of the local church director had its beginning some two decades ago. These twenty odd years have been years of experimentation and growth. With the exception of occasional magazine articles and book references directors have had little to guide them beyond their college training in the scientific and practical approach to the problems at hand. Their work has been truly creative and adventuresome.

But like all worthy experiments the time has arrived when the work of the local church director as concerns his functions and duties should be subjected to review and critical study, not alone for the director's benefit but also to give guidance to churches in the calling of men and women "as competent in this field," according to Dean Weigle in his introduction: "as we expect teachers, supervisors, and administrators in public schools and colleges to be competent in their fields."

This then is the very heart and substance of Mr. Munro's latest book which is a unique and worthy contribution in so far as the work of the local church director is concerned. The book is especially recommended to pastors and churches, who for the first time contemplate calling a director of religious education and to young men and young women who are beginning to think of the local church directorate as a professional career. —Abbott Book

The Bibles of the Churches. By Andrew Sledd. Nashville, Tennessee, The Cokesbury Press, 1930. 220 p. Price $1.00.

This book gives consideration to all Bibles —Jewish, Roman Catholic, and Protestant, and is, therefore, particularly valuable to church school teachers. The book opens in an intriguing way, giving an interview between someone who wants "to buy a Bible," and a clerk in a large Bible publishing house The direct discourse used and the quotations given make very clear that "The Bible" has come into existence through a process of growth, and that even today that process of growth is continuing.

The major emphasis of the book is placed on the development of the Bible as it is commonly used in Protestant churches today. The book is based on sound scholarship and is very readable throughout.

—L. C. K.

Aggrey of Africa. A Study in Black and White. By Edwin W. Smith, New York, Doubleday, Doran and Company, Inc., 1929. 292 p. Price $3.00.

Dr. Aggrey was born on the Gold Coast of West Africa, became successively pupil and teacher in a mission school, interpreter on Scott's expedition to Ashanti, student and professor in the United States, graduate of Columbia University, member of the Phelps-Stokes Education Commissions to Africa, and vice principal of the Prince of Wales College. His contribution to the Negro race is thought by many to be as great as that of Booker T. Washington, and the pages of this book are filled with the relating of events of his life, together with their significance for white as well as colored people.

Not amalgamation nor conflict, but co-operation between the races was Aggrey's ideal. This was expressed in his well-known parable of the piano keys: "You can play a tune of sorts on the white keys, and you can play a tune of sorts on the black keys, but for harmony you must use both the black and the white." Aggrey was "the finest interpreter which the present century has produced of the white man to the black and of the black man to the white. He was a magnificent link between black and white. He himself realized to the fullest that the progress of his people depended chiefly upon close cooperation between black and white. It was to the best understanding of the one by the other that he devoted himself." Mr. J. H. Oldham, secretary of the International Missionary Council says, "I shall always be thankful that it was my privilege to know him. He taught me many lessons. He was one of the most Christlike men I have ever known, and he was perhaps the greatest interpreter of men to one another that I have ever met."

The thousands of people who heard Dr. Aggrey speak can never forget his unusual personality, his forceful way of delivering a message, and the high ideals for which he stood. Through his very sudden and early death the Negro people of both Africa and America have lost a great leader, and people of all races a great interpreter of life.

The author of this book has given to his readers a most vivid picture of the amazing life and work of Dr. Aggrey.

—G. D.

The Sex Life of Youth. By Grace Loucks Elliott and Harry Bone. New York, Association Press, 1929. 146p.

This book grew out of the cooperative thinking of a group of people representing younger and older, the married and unmarried, engaged and unengaged, student and faculty, specialist, layman and parent. The group was a commission appointed by the Council of Christian Associations and did its work under the leadership of the authors of this book. The effort was in the interest of the college student.

The book is a very frank treatment. It must be so in these days to be of value to college students. In both sex-segregated and co-educational groups students discuss these problems with utter frankness. In other areas of life they go right to the point and they see no reason for going around the bush when it comes to finding a sane technique of friendship.

These authors and their commission have faced real issues of the students' life and have done it well as far as presenting knowledge goes. One does wonder if facts are sufficient, however, since even college young people need more than mere knowledge; they need the motive drive of Christian ideals to help them in tying knowledge up to conduct. It is true however, that since the book was written for college students, that perhaps the authors went as far in this respect as was possible.

As an aid to constructive adjustment in the problem of petting and auto-erotism there are very helpful suggestions. The old attitudes and fears are effectively broken down and helpful outlets are offered. The skill with which these two problems in themselves are handled makes the book a real contribution to the field of sex education.

—R. A. B.

The Atonement and The Social Process. By Shailer Mathews. New York, The Macmillan Company, 1930. 212 p. Price $2.00.

This book is well described by the publisher as follows:

"Each age has endeavored to set forth the religious function of the death of Christ by the use of some pattern chiefly drawn from politics. With the change in our ways of thinking these patterns are losing their effectiveness. But the value of the death of Christ to the Christian still persists. This can be set forth in a new pattern, which expresses the modern man's recognition of cosmic process, the relation of an organism to its environment and the individuality to society. In attempting this restatement the author evaluates the various theories of the atonement and restates their permanent contribution to the religious needs of our time. The study is thus a detailed consideration of a new and constructive theological method."

—P. H. V.

Worship in the Sunday School. For workers in small schools. By A. W. Martin. Nashville, Cokesbury Press, 1930. 164 p. Price 75c.

All church school leaders who are in any way concerned with the development of worship programs will find this book exceedingly valuable.

The author considers first the meaning of Christian worship and its place in a program of religious education. He discusses quite at length the matter of materials for worship, and the principles governing the selection and use of materials. The "how" of planning worship services has been given ample consideration and there are many practical helps given regarding the techniques of leadership in worship.

What If He Came? By Garfield Hodder Williams. New York, Richard R. Smith, Inc., 1930. 205 p. Price $2.00.

This is an attempt to put the life and work of Jesus into a modern setting by imagining what would happen if he came again. Rather interesting, when one can forget the artificiality resulting from forcing the various incidents of the Master's life into modern parallels. Shocking, too, to hear the Master say to the young ruler, "Your money is cramping your style," and to see him attacked in Gethsemane by a horde of press representatives with early editions! The work would be more effective if the author had built it around *similar* situations which might occur in modern life, rather than trying to give an exact duplicate of the New Testament story, only in a modern setting.

—P. H. V.

A Preface to Morals. By Walter Lippnn. New York, The Macmillan Company, 29. 348 p. Price $2.50.

Reviewers and readers on every hand are cussing this book. The author said that he ote the book for those who could no longer ieve in the religion of their fathers. Of s group, and to them, he writes. He never es a line of thought to the thousands of ple in this country who are quietly reconucting their inherited religious experience erms of modern knowledge and experience. ther does he see the still greater number people who live in warm and rich experce of the divine. And furthermore, he es little thought to those multitudes of peowho never did or will do creative thinking the problems raised in this book, but who lost in routines of modern life.

The book does deal with the intelligentsia o are "up in the air" over religious dogma. e first chapter bears a keen analysis of the sent dilemma in modern religious thought. e author shows that we have wandered ay from the certainties of our fathers in present wave of modernity, but we have er arrived. Having given up the old, we left without anything. It is to be hoped, vever, that he does not consider this origi-. There are not a few fundamentalists who e said the same thing all along. And then, arles Gilkey, one of our brilliant modern achers, said the same thing much more itively two years ago.

From a literary standpoint, Mr. Lippmann a literary artist, but from the standpoint offering a program for the future, he seems e hopelessly lost in abstractions.

The author knows human nature, but to present reviewer, he manifests no convicn that religious education offers any solun to our present moral and religious situan.

—R. A. B.

Love and Marriage. By Winfield Scott ll. Philadelphia, The John C. Winston mpany, 1929. 367 p. Price $2.00.

Dr. Hall's presentation of this very vital ject brings to the questioner in a frank, eresting, and very wholesome way, a comation of scientific and spiritual informan on "Mating, Love, Marriage," "The man," "The Man," and "Hygiene," peral, family, social, and racial.

He quotes from outstanding authorities, d from his own broad and large experience gives extremely valuable suggestions for n and women, both married and unmard, explaining why many difficulties arise family and group life, and showing how ught, study, and care can relieve tense uations and create greater happiness in ividual and family life, and eventually p to produce a better race.

Love in the New Testament. By nes Moffatt. New York, Richard R. Smith, .. 1930. 333 p. Price $3.00.

The author discusses the use of the word ve" in Jewish and pre-Christian litera-e, as well as in the literature of the New stament. The New Testament analysis is ided into (1) The Teachings of Jesus in Synoptic Gospels, (2) Paulinism, (3) e Primitive Church, and (4) The Johane Interpretation.

Dr. Moffatt finds Christian love to be the y heart of the gospel. Love in the New stament means first of all the relation of d to man, second, the relation of man to d, and only third, the relation of man to n. In a day when the social aspects of gion are so likely to be emphasized to point of leaving God out of the picture, monumental work revealing the mind of us and of the early Christians concerning true essence of religion comes with peiar timeliness.

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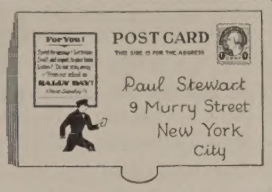

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Some Achievements of the Past Quadrennium. Hugh S. Magill. July 9
Special Days and Seasons. Paul H. Vieth..... Nov. 17
Special Days
New Year's Eve. Harry Thomas Stock ..... Dec. 19
Easter Mystery Play, An. Nancy Longenecker ..... Apr. 28
Easter Secret, The. Annie Sills Brooks ..... Apr. 13
"Half of My Goods, The" (dramatic production). Ralph P. Claggett ..... Mar. 27
Passion Week. Nancy Longenecker. Mar. 24
Rural Life Sunday. H. W. Foreman ..... May 9
Children's Day Project, A. Denie L. Dungan ..... May 24
Sunrise Thanksgiving Service, A. P. R. Hayward..... Nov. 19
Christmas Story in 1929, The. Raymond C. Burns..... Dec. 21
Decorating the Church for Christmas. Nancy Longenecker..... Dec. 22
Giving Christmas, A. Helen Nichols Shattuck ..... Dec. 17
Music of the Christmastide. May Fenerty Settle ..... Dec. 8
"O Come, Let Us Adore Him." Edna M. Baxter..... Dec. 26
Study of the Great Nativity Paintings, A. Gertrude E. Maull..... Dec. 10
"They That Sit in Darkness" (dramatic production). Dorothy Clarke Wilson ..... Nov. 25
Yoke Transfigured, The (a story). Clara Carson Leland..... Dec. 28
Standards and Goals. Paul H. Vieth ..... Oct. 19
State Council and Weekday Schools, The. Frank G. Richard..... Nov. 23
Stature Marks by the Door Jamb. Halford E. Luccock..... Jan. 8
Steamship "Goodwill," The. O. G. Reuman ..... July 33
Stock, Harry Thomas. New Year's Eve ..... Dec. 19
Stock, Harry Thomas. Vital Church Membership ..... Apr. 16
Stories
Christmas Story in 1929, The. Raymond C. Burns..... Dec. 21
Peter Pan in Toronto. Anne Marjorie Beer ..... June 24
Singing Potter, The. Dorothy McConnell ..... Feb. 29
Yoke Transfigured, The. Clara Carson Leland ..... Dec. 28
Study of the Great Nativity Paintings, A. Gertrude E. Maull.... Dec. 10
Successful Experiment in Adult Education, A. David K. Barnwell ..... Feb. 25
Summer Christmas Tree, A. Gladys M. Greenlaw ..... June 29
Sunday and Monday in Mexico. Helen G. Murray ..... Jan. 31
Sunrise Thanksgiving Service, A. P. R. Hayward ..... Nov. 19
Supervision
Better Working Conditions. Paul H. Vieth ..... May 28
Improving the Curriculum. Paul H. Vieth ..... Feb. 21
Local Church Board of Religious Education, A. Paul H. Vieth.. Mar. 22
Records and Reports. Paul H. Vieth ..... Dec. 24
Special Days and Seasons. Paul H. Vieth ..... Nov. 17
Standards and Goals. Paul H. Vieth ..... Oct. 19
Supervision of the Rural Church. Marie Marvel ..... June 16
Testing the Spiritual Results. Paul H. Vieth ..... June 22
Two Supervisors. Sophia Lyon Fahs ..... Sept. 13
Visiting the Teacher at Work. Paul H. Vieth ..... Apr. 21
Vitalizing the Curriculum of the Church School. Paul H. Vieth. Jan. 20
Supervision of the Rural Church. Marie Marvel ..... June 16

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Teacher's Pet. Bernard C. Clausen. Sept. 8
Tenderfoot Initiation. J. W. F. Davies ..... Nov. 20
Testing the Spiritual Results. Paul H. Vieth ..... June 22
"They That Sit in Darkness" (dramatic production). Dorothy Clarke Wilson ..... Nov. 25
"Those Absurd Missionaries" (dramatic production). Iona M. R. Logie ..... Feb. 30
Through the Eyes of Christ. Halford E. Luccock ..... Feb. 8
Tibbetts, Norris L. Can Children and Adults Worship Together?..... Nov. 16
Tired of Uniform Lessons? Benjamin S. Winchester ..... Jan. 15
Tittle, Ernest Fremont. The Meaning of Religious Education..... July 8
Tittle, Ernest Fremont. On Being a Christian ..... Mar. 9
Training Leaders in the Rural Church. Forrest L. Knapp..... May 20
Training Parents. John R. Scotford. July 21
Training Vacation Church School Teachers in New York. W. D. Blair ..... July 30
Trends in Missionary Cooperation. Walter Getty ..... Feb. 20
Trying Out the Adult Standard. Herbert W. Gates..... Jan. 22
Tousley, May H. A Worth-while Venture ..... Mar. 19
Two Supervisors. Sophia Lyon Fahs ..... Sept. 13

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Urgent Needs of the Rural Church. Paul Haskell Clark..... May 11
Use of Music in Worship, The. Clara Beers Blashfield ..... Nov. 12
Using the Story with Adolescents. Mary M. Russell ..... July 25

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Biblical Play Workshop, The. Mattie Crabtree Blomquist..... Mar. 17
Church Gets a New Foothold Through the Vacation School. A. F. M. Wylie..... June 27
Cooperative Vacation Church School in a Country Village, A. Edward M. Holston..... Mar. 11
Curriculum of the Vacation Church School, The. Myron C. Settle. Mar. 12
School of Friendship, A. Ralph C. Waddell ..... Apr. 19
Summer Christmas Tree, A. Gladys M. Greenlaw..... June 29
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Waddell, Ralph C. A School of Friendship ..... Apr. 19
Walton, O. M. Why Pupils Miss Sunday School..... July 27
Ways to Train for Leadership. Harry C. Munro ..... Mar. 16
Weekday Church Schools for Chicago. Lucile Desjardins ..... June 14
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State Council and Weekday Schools, The. Frank G. Richard. Nov. 23
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Wentzel, Fred D. Reading Suggestions for Rural Church School Workers ..... May 15
What Bible Classes Are Doing. F. Harvey Morse ..... Jan. 23
What Kind of Memory Work is Desirable? Blanche Carrier..... July 18
What One Rural Church Is Doing. C. Morton Hanna..... May 13
What To Do on Promotion Day. Seldon B. Humphrey..... Sept. 19
When a County Gets Into Action. Ira C. Morton..... July 16
When a School Is Not a School. Erwin L. Shaver..... June 12
When We "Teach Patriotism." Hulda Niebuhr ..... Feb. 15
When Workers Play Together. Maude E. Davis..... June 28
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Willkens, F. H. The Function of the City Council of Religious Education ..... July 23
Wilson, Dorothy Clarke. The Pentecost of Youth (A Pageant).... Sept. 25
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Winchester, Benjamin S. Tired of Uniform Lessons? ..... Jan. 15
Woman's Part in the Missionary Program, The. Mrs. E. H. Silverthorn ..... Feb. 23
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School of Friendship, A. Ralph C. Waddell ..... Apr. 19
Singing Potter, The (a story). Dorothy McConnell ..... Feb. 29
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Writing Friendship into the Hearts of Children. Jeannette W. Emrich ..... Nov. 21
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Worship in the Adult Program of the Church. Charles Darsie.... Jan. 13
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Preparing Church Youth to Enter College. Martin Hayes Bickham. Jan. 27
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Yoke Transfigured, The (a story). Clara Carson Leland..... Dec. 28
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